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HOW TO KEEP
A SOUND MIND

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REVISED EDITION OF
Keeping a Sound Mind

THE MACMILLAN COMPANY · NEW YORK
1947

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Printed in the United States of America

First edition, *Keeping a Sound Mind*, copyrighted and published, 1934

Reprinted January, 1947

PREFACE

The point of view which underlies the content of this book is that mental health is dependent in large part upon the formation of certain mental habits and the elimination of certain others. It is believed that it is just about as easy to form the beneficial habits as it is to fall victim to the detrimental habits if the person involved can be given a clear conception of their relative significance. Furthermore, it is believed that the practice of those habits which bring mental health is just as enjoyable, or more so, than the practice of the pernicious mental habits which lead to mental disease. It is ignorance that does the damage

Through infancy and childhood the formation of these habits is dependent upon the guidance of parents and teachers but in later years the individual is thrown upon his own resources and discretion, and his mental development must be directed primarily by himself How is he to know which of the things he has learned are not for his best interests or how is he to initiate others which might be beneficial to him?

This book therefore is addressed to the college student primarily and puts in understandable form the basic principles involved in the preservation of one's own mental health. It is offered as a basal textbook for courses in mental hygiene Because of the absence of technical language it is hoped that it may also be used in freshman hygiene courses covering mental as well as physical aspects of health

The theories presented here are no armchair theories They do not represent the pet hobbies of the writer nor the biased viewpoint of some partisan in the field. They are the essential principles which have come out of a great amount of work by specialists in mental disorders, stripped of their abstract terminology, and presented in a simple, straightforward manner

In this revision the suggestions of various instructors who have used the book have been of great value Two deserve a special expression of gratitude, for they went through the book with assiduous care and pointed out numerous ways in which the material could be rearranged and improved; they are Dr Emily L Stogdill of Ohio State University and Professor Fowler D Brooks of DePauw University.

JOHN J B MORGAN

Evanston, Ill

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HOW TO KEEP A SOUND MIND

CHAPTER I

HOW TO APPRAISE YOURSELF

The greatest of faults is to be conscious of none
Carlyle

"WHAT in the world is wrong with me?" a young man asked of a student counselor to whom he had come for help "I just can't understand why I have been acting as I have. I am trying to get into the air corps, but I just about failed in an examination because of some absolutely silly behavior on my part During the examination my eyes became blurred, for no good reason, so that I could scarcely see my paper. I could not think. I felt nauseated. My hand shook when I tried to write Finally, I had to leave after handing in a half-finished paper before the time was up."

"I have been told," he went on, "that a person does such things because he gains something from them; but I don't see what I could gain by going to pieces at an examination If I failed, I would not get out of service, I would merely be kept from the air service, and I want to get into that division. I don't want to wait to be drafted, but that is exactly what will happen to me if I keep on with my foolishness."

Hidden motives cause queer conduct. Is this student different from the rest of us? Not very much. Do we not all do the same sort of thing at times? Although we are usually less dramatic about it, we often go to pieces at those times when we should be at our best We say just the wrong thing, only to bite our tongues after we have said it. We know better, but we play the fool just the same After we have blundered we see clearly what we should have done; we know that, with a clear head, we would

have done the correct thing at the right time; but some unseen force seemed to make us do the wrong thing

What makes these situations particularly irritating to all of us is the realization that we are double-crossing ourselves. We recognize the fact that we are the losers, that we are deceiving ourselves more than we are throwing dust in the eyes of anyone else; we suspect that the disguise of our real motives is so thin that everyone else can see through it. Why cannot we?

Did you ever see a child, angry with her mother, break her mother's favorite dish by "accident"? The mother may suspect that the child's motive was one of revenge; but the child can loudly claim she did not mean to do it. Under such a thin disguise the child can retaliate with impunity How is anyone going to decide whether it was an accident or a designed attempt to "pay back" the mother for some fancied wrong? Even the child may think it was an accident, or it may have been a partial one; but the child derives satisfaction from it just the same. Even if she is whipped, she may still be happy. The delight gained from hurting her mother may have been far greater in value to her than the pain from the punishment inflicted on her.

Perhaps this analogy will help us to see some of the possible factors involved in the case of the young man who "accidentally" got sick while taking his examination. Perhaps he gained something from it just as truly as the child gained something from breaking the dish. If so, in talking about it, would he not do just as the child did, that is, stress those factors which had the least relation to the real purpose of the "accident"?

Personality masks. The child's accident and the student's illness were both masks; they can be explained only when the masks are removed However, it is important to realize that the primary task is not to remove the mask and to disclose the ugly features which the mask has hidden. Such a rude exposure of what the individual needs to hide would only leave him worse off than before. We wear clothes to enhance our beauty and to rectify defects of nature Another person may not like our taste in clothes, but that is no justification for him to strip them from

us and expose our natural ugliness. There has grown up a fad of tearing masks from people in order to disclose untoward motives for conduct There is no excuse for such a procedure and this book is not going to take part in such practices The significance of masks is being pointed out in order to help the reader to discover the blemish that his disguise is designed to cover. Having focused his attention on the blemish, he can either take steps to remove it so that he will need no disguise, or he can choose a way of concealing his scar in such a manner that others will not see it or suspect its presence, and so that he can be happier about it.

For purposes of illustration, let us look behind the mask of the student and see what it covered He took it off himself, and here is what he found He was correct in his statement that his purpose was not to get out of military service. However, he was upset about another situation which would be precipitated if he left home. He was being married in a week, and he was afraid to go off and leave his bride for fear some other fellow might win her away from him Not very flattering to his wife, was it? But a little more insight revealed that it was himself that he did not trust. His whole romance was built upon a foundation of jealousy and he was afraid it would topple over.

A few side lights will make the situation clearer He had gotten his girl by "beating the other fellow's time." His chest swelled with pride as he told this. Furthermore, a number of other boys were very much enamored of her because of her superior beauty and charming personality. In fact, everything he said about his romance reflected his pride at having made such a conquest, a conquest which he measured primarily in terms of the number of others who had been defeated, and the degree to which he had beaten them. His entire courtship had been a series of maneuvers to keep her from the boys of whom he was jealous, and he was jealous of anyone who happened on the scene. He had carefully failed to invite any fancied rival to the wedding He spent endless time imagining how she would isolate herself from all possible contact with boys while he was away In fact, marrying her was his method of strengthening

that isolation. He said that he was absolutely sure of her but, in the same breath, admitted that he had a gnawing feeling of insecurity over his "possession" of her.

With his mask on, he was, to himself, the invincible lover No rival had a chance. With his mask off, he was a jealous, fearful third-rater who feared anyone who might make any appeal to his sweetheart Why take the mask off then? Because he was unhappy with it on Fortunately, he had not completely fooled himself and was beginning to realize how idiotic it was to try to deceive himself at all

What might have happened had he continued to imagine himself the Lothario whom he was not? Suppose he had gone to war with all this underlying feeling of insecurity and jealousy, what would have happened? In all probability, he would have revealed his attitude in his letters, he would have demanded more and more evidence from his wife that she was living in strict isolation, and would have made his critical attitude toward her so irksome that she might have been impelled to do the very thing he was afraid she would do.

After he took his mask off he was able to see the girl's viewpoint—a factor which had totally escaped him before. He even volunteered the opinion that the greatest thrill that a war bride can get is probably the assurance that her husband trusts her, and the satisfaction that comes with the knowledge that she measures up to his confidence in her. He began to understand that his suspicion, jealousy, and distrust were robbing her of the most vital thing that could come to her from her marriage to him

Honest self-appraisal. Mental health is based on self-understanding Upon this foundation it is possible to build a superstructure of a fine personality. One improves himself, not by imagining himself to be perfect already, but by acknowledging his limitations and setting out to remove them in a rational manner—by common sense and hard work, or by a thorough acceptance of them if they are unchangeable There are rational methods for improving a poor vocabulary, for example,

but a man who has lost an arm must accept that fact and adjust to it.

Honest self-appraisal gives one such a comfortable feeling that it is amazing that anyone should adopt any other policy. A man who knows he has only ten cents in his pocket does not genuinely relish the two-dollar meal which he is eating in a fashionable dining room, knowing that there will be the devil to pay when the check arrives. He knows that a meal of doughnuts and coffee would not give him the choking sensation he now gets when he tries to swallow the thick, juicy steak for which he cannot pay. But, you may say, why cannot I just imagine my dime is ten dollars and enjoy the steak, letting the check take care of itself when that time arrives? You could if you could genuinely believe that you had the money to pay for the meal or if you could totally forget the consequences, you could then enjoy the steak thoroughly The enjoyment of the meal would depend not upon what you actually had in your pocket but in what you thought was there. If we could live in a world of fiction, self-deceit would bring more happiness than honesty about one's traits and one's status But the only persons who can do this successfully are those who are adjudged by the rest of us to be mentally ill. The deluded man who thinks he is a king, the woman whose child has died and who believes that the rag doll she is caressing is her real son, or the man who thinks he is the Messiah, any one of these may be happy so long as he or she believes in the delusion, but few of us want to pay such a price for happiness, and most of us could not do so even if we wished it.

Objective realism. These simple illustrations make clear the fact that a frank appraisal of one's surroundings is almost as necessary for mental soundness as is a candid view of oneself. A man needs to have a clear and unobstructed vision when he looks at the world in which he finds himself One thing we can all be sure about, and that is that life will offer variety. No sane man expects anything else. There will be sorrows as well as joys; fulfilled hopes as well as disappointments, sordid and ugly

spots as well as beautiful experiences, maliciously unkind people as well as trustworthy friends, smooth going will alternate with storms and conflicts, some things will work out as you expect and you will have many surprises in store for you.

This being true, the important element in a wholesome life is to develop a habit of being ready for any eventuality. The man who tells you that life is a series of sordid disappointments is as much of a liar as the one who tells you it can be all you ever hoped or dreamed it would be. It may be all right to hope for the best while fearing the worst, but the important requirement is to be ready for either the best or the worst, and to let neither "get you down." Life is never static for a live man—it is only so for a corpse. The object of this book is not to teach anyone how to become adjusted in the sense of achieving stagnation, but to examine the rules for living a life of stimulating and continual readjustment.

This may sound as though life were one grand fling; it may suggest that we should get up in the morning with the feeling "Oh boy! I wonder what big event is coming into my life today." There may be none There will surely be drab days and the times of greatest stress often sneak up upon one unobserved No one has to manufacture his trials or his happiness; they will come in their own good time. Readiness for either is the keynote of rich living

Hints for making a personal survey. Personality values cannot be assayed in precise units, but they can be viewed in broad outlines with sufficient clarity to enable a person to discern his weak spots and his strong points Before proceeding with suggestions as to how to make such a self-appraisal, a word should be said about the use to be made of it.

The first warning concerns our attitude toward what is found. Having looked frankly at ourselves, we should not permit emotional indulgence to result The discovery of a good quality should not lead to excessive pride, nor should the finding of some bad trait lead to overdone chagrin or discouragement. The purpose of a survey is not to become idly emotional about our status, but to develop just enough interest to incite us to

improvement Knowledge should not be followed by pride nor by fear; it should arouse enough energy to bring about improvement in spite of the temptation to settle into complacency or despondency.

Another warning. It is well to keep what is found as a private possession In case a personal problem arises which seems to call for outside help, it is much better to seek the help of a professional counselor, who can be trusted to keep personal secrets, than to discuss such matters with buddies We are living in a competitive society and any undue exposure of our weaknesses is likely to lead to increased vulnerability.

The following questions do not attempt to cover every phase of mental adjustment, nor do they lend themselves to precise answers Their value will become clear if the reader leisurely meditates each question, qualifying each answer, and if, at each point where he finds himself emotionally disturbed, he looks squarely at the issue raised—until he can be cool, calm, rational, and balanced about it. Nor should he be too insistent upon getting a complete and satisfactory answer at once. Many of the issues raised by these questions will be more fully discussed in other parts of the book, further study may be necessary before an adequate answer is provided

1. *Are you happy?* Happiness or unhappiness is merely an index of the degree of success or failure one is having in making life's adjustments Remember, the essential task of life is to adjust to anything and everything that comes; it is not to seek happiness directly. If one is adjusting properly, happiness will come as a by-product, if one is failing to adjust properly, unhappiness will inevitably come with such failure

Happiness is almost as good an indicator of mental health as bodily temperature is of physical health Fever is the by-product of a physical disease; it indicates an attempt on the part of the body to fight off some morbid condition. When a person is physically sick, it is a good sign if he has a fever; when a person has had a misfortune, it is also a good sign if he is unhappy. Knowing the significance of the fever, the good physician hunts for the cause of the illness and tries to get rid of the disease

itself. He knows that when the disease is whipped, the fever will disappear and the bodily temperature of the patient will return to normal.

In the same manner, an unhappy condition should incite the victim of that unhappiness to search out and to fight the cause of his difficulty Unfortunately, most of us have been made to feel that we are somehow to blame for our unhappiness, or that we have been wronged, consequently, unhappiness is often accompanied either by a feeling of guilt or by self-pity The unhappiness may be due to circumstances over which we had no control, but we must adjust to the conditions just the same Suppose that one has lost his best friend through death It does no good to feel guilty about such an event, brooding over the times when he might have done more for him does not bring him back Nor does it help to feel self-pity The unhappiness that comes with bereavements of this sort are goads to the individual, signals that he must change some of his ways of living, and the sooner he does so, without self-recriminations or self-pity, the better for all concerned

2. *Have you an adequate perspective of life?* It is extremely difficult to give an honest answer to this question. We may tell ourselves that looking at some remote situation constitutes perspective, when it may be merely a way of evading nearer unpleasantness. For example, we may become interested in sending missionaries over the seas, and at the same time we may be totally heartless toward the needs of persons in our own town. We may verbally profess tolerance toward peoples of other races, creeds, or nationalities but, by our actions, be extremely overbearing to those outside our little circle.

How often do our schemes of social betterment resolve themselves to devices to improve our own status, often at the expense of others? As an illustration, a man's economic position can easily change his attitude toward social reform A certain man was well known for his intense interest in the redistribution of wealth until his own meager fortunes were replenished through marriage to the daughter of a wealthy financier His views changed in an amazingly short time You may recognize lack of

perspective in this person, but can you see just as striking inconsistencies in yourself?

To understand perspective, one must recognize that breadth of vision, discrimination, and foresight begin with a limited environment which can expand only through living. Youth should not be blamed for a lack of perspective, it takes experience to gain wide vision, but youth must have a wholesome appetite for new experiences, a curiosity as to the significance of each new experience as it comes, a fairness in the evaluation of each new viewpoint which is presented, and a willingness to relate each experience to what has gone before. Perspective does not come from flitting from one experience to another in a superficial manner, nor does it come from avoiding certain aspects of life; on the contrary, it comes from a true evaluation of each situation and a relating of it to all others which have preceded it.

Suppose life has hurt you Is that any reason for hiding from it and living in a world of fancy? Suppose it has failed to measure up to your expectations, and your ideals have been shattered. Admit your hopes were vain, salvage what you can, and go on from there You gain nothing by blinding yourself with shattered hopes

Narrow vision is unwholesome. If it is the result of limited experience the normal way to correct it is to widen your contacts with life If it is the result of biased vision and prejudice you must change your emotional bias to tolerance and honesty.

You must, because of local and temporary circumstances, align yourself with certain organizations, beliefs, and factions, but it is a sign of mental imbalance when you can see no virtue in the connections and positions of others You may be an American, but other political boundaries may have just as much value for an ongoing world. You may have a religious preference, but there is value in other religions than yours You may have joined a particular fraternal organization, but that is no excuse for snobbery A self-righteous person may have a more shriveled soul than one who has succumbed to some of life's temptations Narrowness, no matter how cleverly cloaked under the guise of virtue, is a sign of weakness, cowardice, or lack of

experience. If you find yourself to be narrow, try to view it as the result of a lack of experience and do not let weakness or cowardice prevent you from remedying the deficiency.

3 *Do you use your energies efficiently?* While adjustment to life requires a clear perspective, it also rests upon the ability to behave in a wholesome manner. Your degree of efficiency is a good index of underlying balance

There are temporary losses in efficiency which should not be too disturbing, as soon as the underlying causes are straightened up, normal capacity returns. If a boy has just fallen in love, his attention is likely to be distracted from his studies because of his daydreaming about his sweetheart If one has made a bad play in a game, he is likely to be disturbed for some time by the chagrin he feels. If a definite decision between equally desirable alternatives is necessary, there is likely to be hesitation and loss of efficiency in any work which is attempted until some definite choice has been made Life is full of examples of such disturbing elements; their presence is manifested by the blunders made because of them. The observing mother knows when her son has fallen in love. The teacher can discern when the athlete in her class is bothered by the loss of a game. Poor schoolwork is inevitable when a boy does not know whether he should volunteer for army service or wait until he is drafted

The serious situations, in contrast to these temporary ones, are those which persist and lead to a chronic condition of nonadjustment There is a vast difference between the spilling of soup at a dinner because you were ill at ease, and the unsteadiness which comes when you are pursued by a chronic feeling of insecurity or a deep sense of guilt The latter conditions are accompanied by jitteriness, unsteadiness of voice, jerkiness and inaccuracy of movement, hesitation, repetition of ideas, incoherence in speech, and general motor and mental inefficiency. Tap the well-adjusted man on the shoulder, and he will turn around to see who is there, tap a guilty man, and he will jump out of his skin.

However, a lack of motor skill does not always denote mental turmoil; motor inefficiency may be the result of a lack of train-

ing. The distinguishing sign between the type of inefficiency which is caused by a lack of practice and that which results from some mental upset is best discovered by watching closely the results of continued practice If, with drill in a motor act, the performance gets worse, tension increases, and jerkiness takes the place of smoothness, the probability is that some mental disorganization is present In such a case, it would be better to attempt to locate the underlying difficulty than to engage in more intense practice. The finest skills in any area come when one's mind is at peace.

4 *Do you enjoy challenging events in life?* Is a difficulty a challenge which brings out the best in you? Or, are you the kind of person who cringes unless fate presents good fortune to you on a silver platter? Fears, as we shall show later, are behind most mental disorders. They may make one retire from a problem situation or may impel him to attempt to solve it in feverish haste. In either case he is likely to make a poor solution and, of course, each failure to solve a problem satisfactorily makes the next one more difficult of solution.

The changing nature of events makes continuous readjustment essential You scarcely have time to get your breath after one conflict before the next one is upon you. Life is a game with a continual challenge which you must meet if you are to keep alive Stagnation and death come when you cease to rise to the challenge. Increased confidence and vigor result from accepting it

Success in a game is measured more by the attitude of the contestants than by any reckoning of victories or defeats. If you play valiantly you have succeeded If you play unwillingly, with fear of the outcome, or hatred for your contestants, you have lost the real value of the game. Your attitude toward the problems of life is a real measure of your mental health.

5. *Have you an organized purpose or goal in life?* Do not try to answer this question with a simple yes or no; instead, try to interpret how you feel about the future in relation to what has gone before. One needs to plan ahead but, while still young, it is necessary to keep those plans flexible. Unforeseen events may

change them, new viewpoints may arise, new opportunities may present themselves. Do not permit yourself to be stampeded into deciding on a career and then permit others to insist that you must stick to your decision under the feeling that you must *be consistent at any cost.* In old age, and not youth, you will have plenty of time for rigidity

On the other hand, some individuals delay too long in making any sort of plans for the future Some do this because they are afraid to look ahead. For example, if your past life has been unsuccessful you may be afraid to look ahead because you fear a repetition of past failure. If you have been successful you may be so intrigued with your success that you prefer to gloat over it rather than to look to what the future may hold for you Either attitude is unwholesome and may lead to serious disintegration. It is unwholesome to dwell too much on the past You may learn from the past lessons which will guide you in the future, but these lessons have value only as you put them to use.

One great barrier against the forward outlook is our disappointment that things do not always turn out as we expect them to do. We plan ahead with high hopes only to find disillusionment and disappointment. This should mean only that we have miscalculated The value of the forward look does not depend upon achieving what we set out to attain but in the fact that it incited us to do *something* The man who is doing something is thereby enriched mentally The man who does nothing stagnates and dies. It is the forward look which keeps him going;

6. *Can you make your motives work for you?* We may all have heard the saying that "The way to hell is paved with good intentions," but we all act on the theory that the best way to get to heaven is through the cultivation of good motives. Even as young children we do not get very far in this life until we learn that we can escape the penalty for many a mean act by demonstrating that we meant well. A little boy, for example, learned that he could escape punishment for hurting his younger brother by saying, as soon as he was observed, "Oh, I am so sorry, I did not mean to hurt you " The worst punishment he

would get after such an apology was an admonition to be careful. He found it much better to be regarded as the loving little boy, who had accidents which turned out badly for his brother, than to be recognized as a jealous little rascal who delighted in doing mean tricks to his hated rival

A little farther along in life we begin to believe that these professed noble motives are real, often failing to recognize that the real drives behind our acts are the mean impulses of which we are unaware. Such distortions in the appraisal of our intentions lead directly and inevitably to mental disruption, the amount depending upon the degree and persistence of motives which we do not recognize as our own We begin by tricking others and end up by becoming the victims of our own duplicity.

If you would make your motives work for you, you must be able to see them clearly and to interpret their significance. Are your interests in self-improvement tempered with consideration and love for others, with a little unselfishness, and with some social understanding, or do you pretend to be driven by noble motives to cover baser impulses?

It is in the realm of motivation that self-deceit is most difficult to avoid. The one who professes to the noblest impulses, and knows the most moral platitudes, is often the meanest underneath.

Conventional cloaks help in this distortion. For example, there is a story of the girl who offered her brother an apple from a dish containing two—a large one and a small one. The boy took the big one Whereupon his sister upbraided him for his selfishness. After listening to her, for about as long as most boys listen to such scoldings from their sisters, he asked: "Well, if I had offered you the choice between the large and the small apple, which one would you have taken?"

"I would have taken the small one," she replied.

"Well," said her brother, "you have it, what are you complaining about?"

The boy and the girl were equally selfish; the difference between them was to be found in the fact that the girl had learned

to conceal her selfishness behind a social convention while the boy flouted that convention Both realized that they wanted the big apple. The girl tried to get it by using a little social trick, the boy was not quick enough to devise a socially approved *countertrick, so he defied convention and took the big apple.*

Which type of conduct is better? The boy arouses dislike in others by his abrupt way of getting what he wants, but he is not so likely to deceive himself about his unselfishness—he admits that he is selfish. The girl is more likely to take her unselfishness seriously and really to think that she is nobler than she is. Since we have pointed out that self-deceit is a dangerous procedure, the girl would seem to be in the more vulnerable position.

However, the solution for the dilemma presented by this little story involves something more than judging between the merits of the two Had these children been honest to begin with, there need have been no trouble Suppose they had admitted to each other that they both wanted the big apple Such an admission might have resulted in a fight and the boy, being stronger, would probably have gotten it. This factor probably made the girl try the conventional ruse to outwit him. Conventions, and even moral codes, are often used to get the upper hand of another when we feel incompetent to cope with him directly. But the admission by both of them that they wanted the big apple need not have led to a fight. They could have agreed that, since they both wanted all they could get, the best solution was a fair division. A slice could have been cut from the large apple to equalize them, the one who took the smaller one could have put up something to "boot," or any of a number of equitable arrangements could have been effected. The essential point is that an initial lack of honesty is what created the conflict. A conflict of this sort is almost always a sure sign that a preceding mistake has been made.

If, after having failed in initial candor, we permit ourselves to act from motives which are disguised, we permit our reasoning processes to become violently distorted in an attempt to excuse such behavior, the resulting irrationality becomes a habit and spreads to all phases of our lives. We shall, in later

chapters, show the significance of such distorted thinking and present more specific means for correcting it. We merely mention it here to show its significance as an index of mental unsoundness The man of sound mentality does relatively few things for reasons which he does not understand. Insight into motivation is one of the best indexes of mental soundness

The complaint is often heard that a person has no ambition, that he takes no interest in anything, that nothing can motivate him. Behind such a lack of motivation is usually a failure of insight into the real driving elements by this person himself He may want to do something which society does not tolerate, or which he himself cannot sanction. A conflict arises and, the true situation not being apparent, the person appears to be drifting without any motives. It is well to remember that every person is motivated by something Even a lack of all apparent activity has adequate causes behind it Inactivity is more likely to be the result of a conflict between motives than the consequence of a lack of any If you could see a person who has come to a fork in the road, without seeing the fork itself, the lack of movement of this person could be interpreted as a lack of the urge to go on. But when you discern that he is troubled by indecision as to which branch to take, his lack of activity becomes understandable. The solution is not to make the person move on, the need is to help him decide which way to move.

In order to avoid too many blind forks in the road of life, most of us develop certain codes or rules of conduct to guide us when we need to make decisions When a problem arises we measure it in terms of these fundamental rules and act accordingly. For example, suppose we had determined to live according to the rule that we would not steal We are hungry and there is an opportunity to steal. Shall we steal or shall we not? The rule we have adopted guides us and we do not. Such rules make life easier. The difficulty, however, which arises in spite of such rules, is that some of them interfere with each other. Hence, it is important for each person continually to reappraise and to revise these fundamental codes for living so that he may maintain his personal insight.

7. *Do you feel at home with other people?* Do you like people? Do they like you? Are they at ease when you are in their company and do they enjoy your actions and conversation? Are you at ease when with other people? Do you feel that people are kindly disposed toward you and would help you in a crisis, or do you think people would, as a rule, hurt you if they had the opportunity? Do you like advice or do you shun it? The answers to these and many other similar questions will indicate to you the degree to which you have adjusted yourself socially.

In the last analysis, the mentally sick person who becomes so seriously deranged that he must be confined in an institution is merely one who has not learned to get along with others. Queer ideas or unusual forms of conduct do not, in themselves, constitute grounds for segregation, it is only when behavior becomes extremely annoying to others that segregation becomes necessary Sanity can be measured only in terms of social tolerance

Consequently, if you cannot get along with others, do not blame them, for that is what all abnormal people do If they are out of harmony with the whole world they consider the world out of tune and think that their music is perfect.

The growth from egocentricity to socialization is, again, one of development. It was normal for you as a child to be relatively egocentric, but normal life should have enabled you to integrate with society For this reason, do not think that any minor social maladjustment is an index of a pending mental illness, it may merely indicate the necessity for more social education Each social blunder should teach you to behave in a more wholesome fashion next time just as each fall of the child should enable him to learn to walk more steadily

Finally, when you are socially matured you will enjoy the society of other people But mature social pleasure goes deeper than a superficial good time, it involves the warm glow which comes from the assurance that someone else really needs you as an associate. Many funny antics are performed by those who feel insecure in the affections of others. For example, the little boy

who feels that his mother neglects him will go to any extreme to get some sort of response from her—being good, showing off, teasing, or even being bad in order to get her to give him some attention. Some of the queer behavior of adults is but a continuation of these silly attempts to make others feel that we are essential to their happiness. The desire to have others need us is normal, but we should learn improved methods for accomplishing this end as we grow in years. In a later chapter we shall discuss in some detail methods for improving our social relations, it is enough to indicate here that the degree to which we have been able to establish personal harmony with others is an excellent index of mental health

8. *Can you tolerate a candid look at yourself?* Having taken a good look, how do you feel about yourself? The answer to this question may tell you much. If you end up with a feeling of self-exaltation, is it not possible that you have not penetrated your disguises very well? If you end up with a feeling of chagrin, can it be that you are exaggerating your defects for some purpose—perhaps to punish yourself for some fancied wrong, perhaps to get others to pity you, or perhaps as an excuse for not trying to improve conditions? If you see your weak points clearly and your assets honestly, should it not lead to a rational and wholesome program of self-improvement?

Furthermore, it is not wholesome to spend too much time contemplating yourself. Studying yourself should occupy about the same relative place in the business of living as studying a map when you are taking a trip. You should study both in order to evolve a definite program of activity. You need enough landmarks to make certain you are moving along as you should, and you must be able to refer back to the map when you become uncertain as to your orientation But remember, you will get nowhere in your travels if all you do is to sit and study a map, nor will you get anywhere in life if you do no more than contemplate yourself

Does a candid look at yourself frighten you? If so, perhaps you are lost in life A lost person gets nowhere by feeding his terror; he must calm down, get some clues as to his location, and

then start out in some direction, looking for further signs as he proceeds.

There is a definite goal toward which self-analysis, with its resultant program of self-improvement, should carry you. You may never quite reach this destination in your entire life, even if you live to a ripe old age, but it is worth striving toward. It is a condition which might be called "objectivity"; it is the ability to view yourself and the events of your life, as well as the world around you, in a realistic, impersonal, detached, and unprejudiced manner. Make no mistake, none of these adjectives imply freedom from emotional life. Some individuals, in their attempt to attain objective realism, succeed only in becoming wooden. The goal we are attempting to describe is an objective which brings out genuine fullness of living. One who is striving toward it can see the humor in life, can even laugh at himself, he suffers when a calamity befalls him, he is chagrined when he makes a mistake, he is elated when he succeeds in some enterprise, he is hurt when some admired friend betrays him, in short, he lives a genuinely full life, and is really too busy living to become self-conscious about it

The preceding eight questions are not the only ones that might lead to a clearer perspective of one's own mental status, but they should be sufficient to give one a good start. Their value will be enhanced if they lead to further related questions instead of a categorical answer and immediate dismissal.

Nor will such a personality inquiry automatically correct any imperfections which are disclosed thereby If you are unhappy, if your perspective of life is narrow and distorted, if you are inefficient, if challenging events get you down, if you have no organized purpose or goal in life, if your motives pull you in all directions instead of leading to organized activity, if you cannot get along with people, or if you cannot tolerate a candid look at yourself, what can you do about it?

How to go about solving personality problems. If there is any one factor which is more important than others in solving personality problems it is the possession of a quality which is

known as "wisdom"—a quality which is frequently called "common sense" The display of wisdom does not rest upon information, scholastic training, or scientific knowledge, it is best described as that sort of solution of a problem which, after it has been made, is universally acclaimed as an excellent one For example, there is the story of the manner in which Solomon solved a problem thousands of years ago which is so unique that it excites admiration even today It goes somewhat as follows Two mothers came before Solomon, each one claiming that the other woman had stolen her infant The two women had been living in the same house and each had given birth to a child with no outside person in attendance

The plea of one woman was. "This woman's child died in the night . and she arose at midnight, and took my son from beside me, while I slept, and . . . laid her dead child in my bosom And when I rose in the morning to give my child suck, behold, it was dead. but when I had considered it in the morning, behold, it was not my son"

The second woman, in turn, argued. "Nay, but the living is my son, and the dead is thy son."

In order to decide the issue, Solomon said "Bring me a sword . Divide the living child in two, and give half to the one, and half to the other"

Whereupon the real mother spoke up and said: "Give her the living child, and in no wise slay it. she is the mother thereof."[1]

This reference to Solomon is given, not with the implication that the reader must be as wise as Solomon if he would conduct his life properly, but to indicate that the solution of personality problems requires common sense more than it does a comprehensive knowledge of psychology. Psychology may provide the tools, but common sense must be the guide to their successful use

With this warning against the attempt to memorize and apply rules slavishly, we shall give some principles which we believe will help. The list is not exhaustive, nor are the different rules arranged in the order of importance The wise person will make

[1] 1 Kings 3, 16-28.

the selection which best fits his individual needs, and will keep them all in reserve so that he can interchange them as varying occasions arise

1 *Deal with the more urgent problem first* One of the first signs of oncoming mental imbalance is a picayunish and persistent attention to trivialities A man will spend a whole day storming around, upsetting the routine of everybody within his vocal range, and waste a great amount of physical and mental energy, in the attempt to find a pencil which he has misplaced. A run in a stocking, a drop of food on a dress, the fact that one has made a slip of speech, or has used the wrong fork at dinner, may so consume one's attention that he snubs all those around him. It is well to remember that a great many so-called problems actually need no solution—they will take care of themselves if left alone The well-balanced individual is the one who can select, from the mass of items which seem to require attention, the most significant ones, and who can work on them to the exclusion of irrelevant minutiae The wise man does not make a ponderous issue from trifles, nor does he turn off a real problem as a joke.

2 *Choose when to wait and when to act.* There is one maxim which says, "Act in haste and repent at leisure." There is another maxim which says: "Nothing ventured, nothing won." Which one would it be wise to follow? The answer seems to be to follow neither, instead, it would seem to be the part of wisdom to adapt one's timing to the individual problem as it arises

Sometimes a wait would be fatal If the house were on fire, it would pay to do something—to do anything—rather than to sit pondering the best course to follow. Experimenters with rats in mazes have found that the rat which sits in a corner, either trembling with fear, or composed in sleep, does not learn to thread his way out of the maze as well as the one who gets up and goes at it even though he may not have the faintest clue as to which way to proceed One cannot solve a mechanical ring puzzle with any degree of efficiency by mere contemplation or by waiting—fumbling is much the better way.

On the other hand, life is full of instances of mistakes which

have resulted from unconsidered and precipitate action Many seniors regret that they did not give more consideration to the planning of their programs when they were freshmen or sophomores. Persons who buy property hastily often wish they had done their investigating before rather than after the purchase. Many snappy comebacks had best never been uttered.

There seems to be no established rule as to when to wait and when to blunder ahead; it does seem, however, that the issue should be determined by the problem itself rather than by the temperament of the individual concerned The ultra timid person loses opportunities, the chronic gambler wrecks opportunities. If we can generalize at all, we might say It does not pay to hunt trouble; but on the other hand when a serious problem arises it does not pay to avoid it with the excuse that more time is needed for consideration. The wise man does not always wait, nor does he always act quickly.

3 *Profit from failures.* There has been a strong tendency to stress the importance of success in the development of personality. Even though it is important for a little child to taste success in order that he may be encouraged to continue his work or study, and even though we grant that success is stimulating to older people, we should not ignore the fact that success must be interspersed with some failures before it will become clear which factors make for success and which make for failure.

For example, a man invested in a vacant lot and made money on it; he then invested in a shoe store and made money on that, he invested in some stocks and they went up; he built a home and sold it at a profit, everything he touched seemed to yield a profit for him Since the common factor in all these transactions was his business judgment, he concluded that he was a smart business man It took the experience of a business depression to wipe out all his profits and to convince him that there was another factor in his success—namely the factor of business trends Continued success made him think he was a shrewd business man, when a depression came he learned that he had been riding the crest of a business boom and that he actually had little business sense.

In the field of logic, this use of experiences of failure to discover the truth is called "the method of negative instances", in the field of science, it is called experimental "control." Since it is necessary to experience these negative instances (or controls) in order to ascertain the significant factor in any experience, it is much better if we can have some failures early in life so that we can learn from minor experiences rather than wait until some big event forces a truth upon us.

A child who has been sheltered all his life may grow into maturity believing that he is a social success. In reality, he may be a social boor and may have been successful only because his family tolerated him and because he never experienced the snubbing of an unsympathetic outsider. Never having experienced social failure, he is likely to attribute his social success to his personal charm rather than to the unselfish devotion of doting relatives. Schoolwork, athletic prowess, business dealings, political dealings, and personal relations all have a richer meaning for the person who has had some failures interspersed with his successes. How foolish it is, then, to bemoan a failure as though it were a personal misfortune! The wise man tries to succeed, but he learns from his failures.

4. *Cultivate versatility rather than persistence in solving problems.* Some persons are so stubbornly persistent that they fail to learn. It is well to know when one is beaten so that a new method of attack can be tried, but it is just as important to be willing to try something different at the first indication that customary procedures are inadequate.

An illustration of useless persistence is seen in the case of a woman who said that she had been unable to break her child of the habit of thumb sucking. Asked what she had done, she said that for seven years she had put metal cuffs on the child's hands at night. When it was suggested to her that, since she had proved through these seven years of trial that these cuffs did not work, a good start toward solving her problem would be to discard them, she replied "Oh, but I can't. I must keep on using them. I cannot give up." There certainly was no virtue in persisting in doing the wrong thing for seven years.

Some persons seem to believe that there is some virtue in being consistent in one's actions. The only merit in such uniformity is that it enables the other fellow to predict what we will do The mother wants her child to be consistent so that she may have an easier time managing him The smart child soon learns that he can outwit his mother by being inconsistent When a problem arises, it is definite evidence that habitual procedures are inadequate, otherwise there would be no problem. Persistence in customary responses which are obviously ineffective is clear-cut evidence of a lack of intelligence.

In the interest of efficiency, on the other hand, many of our routine acts had better be relegated to habit It makes little difference just how they are done and it is better for all concerned not to make an issue of them. For example, having learned to tie our shoestrings in a certain manner, it is best to do it that way each day with no thought about it. It would be a waste of time if, each morning, we spent half an hour considering whether there might not be a better or more enjoyable way to tie them. Should there be a fire in the middle of the night, however, it might be well to depart from our habit, put on our shoes and run or even run without shoes, instead of being forced to go through the routine of tying them in the exact manner we had learned through so many years of practice.

The wise man relegates routine actions to habit but keeps versatile in the face of problem situations.

5. *Do not become too absorbed with the goal you seek.* We are often advised to choose an objective, to fix our eyes on it, and never to lose sight of it This may turn out to be very bad advice. A simple experiment with chickens will show why If a chicken is placed on one side of a fence and some grain on the other, just far enough away so that the chicken cannot reach it by poking her head through the meshing, some interesting reactions occur The unintelligent chicken will try harder and harder to reach the corn directly. She never takes her attention from the corn and almost chokes herself trying to reach it. She fails because she is too much interested in the corn. A more intelligent animal (a dog, for example), placed in a similar

situation, with meat on the other side of the fence, will make a few attempts to reach the meat directly but, convinced quickly that a direct attack is futile, will start hunting for a detour around the fence

Some people appear to be no more intelligent than the chicken in solving personality problems. A good illustration is the way many people attempt to win friends by showing off. A tiny child, for example, may have been encouraged to become an exhibitionist because visitors praised him for standing on his head, for saying his "piece," or for doing a tap dance When this boy gets to college he decides to become a "big man on the campus," and starts to show off in the same manner that he did when a little boy Succeeding only in driving others away by these methods, he persists and wonders why it is that no one likes him If this boy could forget his desire to make friends for a few minutes and get interested in the other fellow, he would soon learn the simple lesson that people do not like us when we show off To make people like us we must use some detour methods.

The wise man is more concerned with the way in which he solves his problem than he is with the achievement of the goal itself. If he discerns the methods by means of which he attained his goal, he can easily reach other similar goals in the future; if he gains an end without knowing how, he will be lost next time

Why people lose their mental balance. Presumably self-searching is designed to ferret out any disturbing element and thus pave the way for its replacement with something more wholesome A study of deranged persons has furnished us with danger signals. If we know what factors cause a complete mental breakdown, we can safeguard ourselves against them, even when they appear in mild form. Hence, it may pay us to know something about what factors may cause mental imbalance

All sorts of causes have been blamed for mental diseases, a fact which is attested by the diversity of names which have been applied to persons of unsound mind The terms "moon madness" and "lunatic" imply that the mind may be upset by the moon. Possessed, touched, or pixilated imply that some outside

force, usually the devil, has something to do with the loss of mental balance. Loco implies that abnormal mental conditions may be caused by some drug, such as the loco weed. A rather uncommon term, "lycanthropy," implies that the individual has changed himself into a werewolf and is manifesting the traits and appetites of a wolf. A witch is a person who has supposedly made a compact with the devil, thus enlisting in his services. Lack of emotional control is reflected in such terms as "madness," "barmy," "berserk," "mania," "beside oneself," and "frenzy." Some of these terms imply that the person has been a victim of malicious influences operating from without; others infer that the individual is himself to blame. Besides these serious names, many facetious appellations have been used to caricature deranged persons—probably denoting a mixture of fear and intolerance, disguised as humor, on the part of the ones using them, namely: cracked, nutty, screw loose, unhinged, off the beam, bats in the belfry, and wacky. A more recent term, reflecting an attempt at greater tolerance, is "unadjusted."

The fact that mental disorders have been attributed to such a wide range of causes as the devil, the moon, emotional excesses, sin, animal influences, and drugs shows that there has been some recognition of the fact that there is not one simple cause for all types of mental maladjustment. Scientific studies have corroborated this fact. Many factors contribute toward mental health and stamina, and no one factor can be blamed for all mental disorders.

A simple illustration will show that there are definite advantages, and some dangers, arising from the fact of multiple causation. Suppose that business success depended on but one factor —let us say, intelligence. In such an event one who hoped to become successful in business would be able to foresee just how successful he would be in business if he knew how intelligent he was. Should he have little intelligence, he would be sure to fail; if he had a great amount of intelligence, he would be sure to succeed. Such a simple correlation does not exist; many factors contribute toward success in any human venture. For the purposes of our illustration, let us suppose that business success

depends upon intelligence, common sense, persistence, education, opportunity, governmental protection, and luck. Should a person find that he is lacking in any one of these elements, he could set about to make up for it by stressing the others. In other words, he need not give up his business ventures because he does not have a maximum amount of all the essential factors On the other hand, should he fail, he may make the mistake of excusing himself by stressing the importance of some one factor. He may hide behind the excuse that he did not have enough education, that the government interfered with his efforts, that he lacked opportunity, or that luck was against him. The significant point is that some persons do succeed in spite of adverse factors. What a person needs is to be tough enough to take all sorts of obstacles in his stride Life is an obstacle race

A story will make clear the difference between toughness and weakness. Two little boys were playing in the sand on the seashore when a big wave rolled in and bowled them over. One boy permitted the wave to maul him while he set up a loud howl for help. The other boy scrambled to his feet, ran up the beach, drew a deep breath, and laughed. The first boy saw the ocean as a malicious enemy; the second boy enjoyed the encounter and learned a vital lesson from it The first boy, the crybaby, merely had learned to depend more upon his mother; the second boy had been made a little more self-reliant by his experience It is not adversity which harms; what we do in the presence of adversity is what counts.

Do not examine the causes of mental disorder for the purpose of finding an excuse behind which to hide; but strive to locate weaknesses to be corrected or compensated for in other areas

Structural versus functional disorders. Every phase of mental life depends upon the nervous system and the health of the nervous system, in turn, is connected intimately with the health of other parts of the body This book is not to be devoted primarily to physical factors in mental health, but it should be pointed out that the best mental adjustments can more easily be made if one keeps his physical machine in first-class condition. It is well known that the health of the nervous system

depends upon proper food, healthful habits, and the avoidance of diseases and such drugs as lead, morphine, cocaine, and alcohol It is the part of wisdom to take good care of the body in order to provide a foundation for a sound mind.

Likewise, when one discovers that his mind is not functioning as it should, it is the part of common sense to check upon physical factors first If, having been thoroughly examined by a competent physician without discovering some adequate cause for one's mental turmoil, it is also common sense procedure to look for possible functional maladjustments.

A sound body does not preclude the misuse of the mind and it is with errors resulting from misuse that we must deal in hunting for the causes of what have been called "functional mental disorders." These latter conditions have been given that name to distinguish them from conditions which rest upon a structural cause. The distinction should not be hard to visualize One may have a fine machine, one which has no parts broken, and one which has been subjected to no physical violence; but that machine may be improperly adjusted or may be so mishandled that it soon ceases to function properly Indeed, the chronic misuse of a delicate machine may eventually bring about actual physical injury. For example, such misuse of an automobile as racing the engine, "throttle hopping," slamming on the brakes, idling the engine for long periods; or such things as a screw coming loose, a nut turning, the timing mechanism getting out of adjustment; any one or a combination of these factors could result in damaging the physical mechanism of the car. Likewise, a functional mental disorder is one which is based on misuse or maladjustment, conditions with which it is best to deal before they have gone far enough or have been continued long enough to result in physical injury to the body.

Suppose we carry our analogy a little further. It does no particular harm to a good machine to misuse it occasionally. Most machines are made to endure periods of unusual stress. If one gets into an emergency in driving, he may throw on the gas more quickly than is best for the machine; the good machine

will take it. In the same manner, the human organism is usually able to take temporary misuse and recover with little permanent damage. In fact, one of the characteristics of a physiological organism is its ability to rise to periods of unusual stress.

It is the chronic misuse which does the damage. To put this fact in other words, it is when a person habitually indulges in some type of behavior which should be reserved for emergencies that he becomes vulnerable. The mentally sick person, with a functional mental disorder, is a specialist—he specializes in certain activities, certain ways of thinking, or certain attitudes which make him seem queer to others. He is queer for the simple reason that his actions do not fit the varying circumstances in which he finds himself. Either he uses a type of activity which is totally out of place, or he uses the same pattern of activity over and over again, whereas the normal man changes his behavior to fit the ever-changing challenges of life. The good driver of an automobile knows when to step on the gas and when to step on the brake; he knows when to turn to the right, when to turn to the left, and when to proceed straight ahead. After an emergency is past, he discovers that he did the right thing.

When, in conducting his life, a man uses the same method over and over again, regardless of whether it is suitable or not, he is said to be using a chronic defense mechanism. He is like the driver who always puts on the brake, who always steps on the gas, who always turns to the right, or who always throws up his hands and yells in the face of a critical driving situation. Let it not be thought that a defense mechanism in and of itself is bad—perhaps the name might lead one to think so. It is only the chronic and almost exclusive use of one type of defense mechanism that is bad. It would be well if a person could be quite familiar with all sorts of defense devices and could use them interchangeably, the choice resting on the needs of the moment and not on habit.

Some common defense mechanisms. Defense mechanisms are the tools for living. This book is designed to teach the reader how to use them. Some common ones are introduced at this

point as one might exhibit the tools from a carpenter's kit, merely to get a first look at them

Distraction devices. These comprise any activities which we use to absorb our attention in order to forget our troubles. Study, work, games, shows, or even drinking have been used for this purpose.

Forgetting. Ordinarily, we forget some item which has little interest for us, such as a telephone number for which we will have no further use. When it serves our purpose, we may forget some item of vital importance.

Daydreaming. A daydream may portray a vision of what one would wish in preference to what actually does exist. Such a daydream may result in an attempt to change the reality to conform to the dream or it may result in a tendency to live in the world of dreams and to avoid real life.

Fears and anxieties. When events become too tough, it is necessary to stop, look ahead, and map out a program of activity "Fears", and "anxieties" are merely descriptive terms to indicate the feelings that one has when forced to do these things—they are wholesome and normal. However, one may become so lost in his own internal worries and tensions that he lacks the initiative to engage in some enterprise which should be settled by aggressive behavior.

Blaming others When failure has been caused by the workings of an enemy, it is well to guard against his activities in the future. On the other hand, an innocent person may be blamed, either openly or in one's thinking, as a face-saving device Such an excuse for failure may become so satisfying that it grows on one. Blaming others is a defense mechanism which it is very easy to overwork.

Disparaging others Since self-evaluation results primarily from comparing our merits with those of others, it is possible to increase our apparent worth by making others seem less worthy. This device is used for the most part to make complete failures a little less painful; but it is rather poor consolation to know that, even though one has done miserably, another has done still worse.

Compensation. Compensation is the process of making up for deficiency in one area by attempting superiority in another. When used in moderation this device has merits

Arguing Under the guise of cool discussion, arguing may be used to change the emphasis of various elements in a situation to make our position more desirable Arguing may also be used to trick others into agreement when our position is weak.

Excuse making. Excuse making is a face-saving device which enhances the importance of trivial circumstances in order to cover a real weakness. It usually elicits sympathy

Living in the past A failure in the present is often softened by vivid recall of past successes

Fighting Fighting may be effective when it is a last resort in the defense of a person who has his back to the wall and who knows of no other adjustment to make.

How to maintain balance in the use of defense mechanisms. This review of a few defense devices suggests the wide range of possibilities which open up in front of anyone in need of some means for adjusting to a difficulty In order to keep versatile in their use it is suggested that the following questions be put to oneself frequently·

1. Am I acquainted with many defense mechanisms or have I limited myself to knowledge of but a few? Have I learned any new ones recently, and have I used what I know in new combinations?

2. Do I see clearly the inherent differences in value of each defense device? Do I recognize dangers that go with certain ones and the possible benefits which come from others?

3. Am I using some defense device unwittingly?

4. Do I vary from one to another, making my choice fit the needs of the moment, or do I tend to use the same one regardless of the fact that another might be better?

5. Has my adjustment been improved by the use of some defense device, or have I really lost by its use?

6. When taken off guard, which device am I most likely to use? It is an emergency which best reveals a tendency to

overwork some device. When we have time to deliberate we may choose wisely; when there is no time we tend to do the preferred act It may be that our preference is not the best. Our behavior in an emergency will give the answer.

QUESTIONS

1 Cite illustrations where the use of masks have some social value.
2. Can you think of any situations in which self-deceit has value?
3. Can you reconcile such a situation as a person having a real sorrow and being happy in spite of it?
4. Life is filled with disguised motives, and this book will be concerned with such distortions, try to get illustrations of hidden motives in various aspects of living
5 Make a list of ten personality problems, then determine which of the five methods for solving such problems listed in the text seems most urgently needed for each, and finally state any others which seem demanded by your illustrations.
6. This book is going to have a lot to say about the values of failure in strengthening an individual Try to discern practical illustrations to demonstrate that a person can profit from failure.
7 Many persons have a fixed notion as to what causes a mental disorder It would be interesting to ask a number of your friends their viewpoint on this subject. Has the chapter changed your viewpoint on this question?
8. Can you state which defense mechanisms you favor? Select a group of five persons whom you know very well Enumerate the defense mechanisms they have used Does it seem to follow that the ones who use the greatest variety are the best adjusted and the ones who specialize in one or two are the least well adjusted?

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CHAPTER II

HOW TO MAKE PEOPLE LIKE YOU

It is not he that searches for praise that finds it
Rivarol

ONE day a young man called a counselor on the telephone and asked for an immediate interview Since he stated that he was in great trouble and needed help at once, the counselor invited him to come to see him at once. When he came into the room he grasped the counselor's hand with great enthusiasm—like the professional greeter might have done—surveyed the room with a critical eye, moved a chair to a position more to his liking, sat on the edge of it, then fixed the counselor with what he must have thought to be a penetrating scrutiny, as though to see into his innermost thoughts, and began to talk after a self-conscious clearing of his throat

"Doctor ——," he began in an affected tone, "I have heard that you have helped some individuals with their personal problems, so I have come to you to discover if, perchance, you could help me."

Then he went on to say that, in the two years since he had graduated from college he had held four jobs, and was about to lose the one he now held, because he did not get along with the people with whom he had to work. He said that, after working in an office for a short time, people would become antagonistic to him and the friction would increase to such an extent that he was usually invited to leave. What he could not understand, he explained, was what was wrong. At first, he had always thought it was the other person who was at fault, but finally he had come to the conclusion that there

must be something wrong with him He had studied books on how to win friends but none of the devices explained in them seemed to work. He closed his first burst of self-appraisal with the comment, "I am able to make friends quickly, but I don't wear well, I hope you can tell me why."

From this brief account, can you tell what was wrong with this young man? Let us review some of the things he did. He showed no consideration for the counselor's time. His absorption with himself made him think that he must see him at once, although his problem had been apparent to him for some weeks. He put up a pretense of liking the counselor when he first greeted him, but the sham was obvious in that he overdid the cordiality of his handshake. He showed disapproval of the arrangement of furniture in the counselor's study by moving it around to suit himself He showed self-consciousness by clearing his throat and by his affected manner in talking. Finally, he virtually insulted the counselor while going through the motions of passing a compliment, virtually saying "Others have said you are pretty good in your line, I am not so sure, but I'll give you a chance to show how good you are by giving you the privilege of attempting to solve my problem for me." After all this revealing conduct, he had the grace to confess that he had lost three jobs before it ever dawned on him that he might be in the wrong.

All this adds up to one thing: He was a profound egotist whose smug self-satisfaction oozed from his every act. Such a person does not win friends, he drives them away from him. The one element in his favor was the fact that he had, at last, come to his senses enough to realize that there was something wrong with him, instead of continuing to blame the whole situation on others.

Self-love a social handicap. There is nothing which will drive people away from you as quickly, as effectively, or as permanently as an inordinate love for yourself. If you are in love with yourself, you may hide it momentarily, when you first meet a person, by using a froth of cordiality, but it will not last, you will not "wear well" because the other fellow will soon sense

the real facts, and will dislike you the more for having deceived him at first.

Self-centeredness is usually more apparent to the other fellow than it is to yourself In spite of all your attempts to cover it with generous acts and considerate behavior, it will still crop out and freeze others Now, of course, you are telling yourself that this applies to others but that you are certain you have a genuine feeling for others and do not put yourself forward where you should not. Perhaps so, but you can check the validity of your assertion by watching the reactions of children, dogs, and cats to you As a rule they can sense your attitude quicker than adults and, if they cry, shy, and run away from you, it would pay you at least to make a reappraisal of the degree of your self-interest.

Many devices have been invented by man to make it seem to others that he is unselfish. He gives lip service to the love of others, parading his good acts for all to see. A good test for the genuineness of these manifestations comes when the one upon whom generosity is showered shows no gratitude. When the donor is hurt and condemns the recipient of his favors if his gift is not properly acknowledged, it is a sure sign that his supposed gift was really a trade—he was exchanging the gift for gratitude and, not receiving the proper acknowledgment, he feels that he was cheated in the deal The only reward the truly generous person wants is the pleasure derived from seeing the happiness of the recipient of his gifts

Affection for others. A genuine liking for other people is the prime prerequisite for acquiring friends If you cannot bring yourself to a genuine affection for people, by all means act as though you did. Learn all the methods for appearing to have a high regard for others, even if you do not, for it will make life easier for all concerned if you do But unless, beneath all this outward demonstration of affection, you have a genuine love for the individuals with whom you have daily associations, you cannot expect to wear well You will be able to have harmonious relations just as long as people fail to see beneath your

disguise—which, of course, is better than nothing—but lasting friendships are built of more stable materials than rules of etiquette or a psychological study of how peoples' minds work. Learn how to have a genuine affection for other people, and you will not need to worry about having friends, learn the rules for getting along with people, even if you do not like people, and you will be able to live more smoothly, but learn to love people and, in addition, how to carry out the principles of social interactions, and you will be well on the road to the highest goal in life—acceptance into the innermost friendships with those for whom you have the highest esteem

How to learn to like people. The time of life best adapted for learning how to like people is early childhood—long before you were mature enough to read this book. Perhaps you have learned the lesson fairly well. Nevertheless, whether you have learned it well or not at all, it will pay to understand clearly the procedures for such learning and then, if there is any possibility of improving yourself in this respect, you may be able to apply some of the principles even at this late date.

Interest in other persons precedes any affection for them. When, at certain stages in their development, two infants are placed together, each tends to go on playing as though the other child were not around. They play side by side instead of together One infant seems only to become aware of the other infant when his play is interfered with in some way. If his play is furthered by the other child, he may show pleasure, if it is hampered he may fight. Some adults seem not to have advanced far above this infantile level. They would rather not be bothered by other persons They can work along side of them without fighting, but it takes some unusual circumstance to arouse any real interest in other persons.

Nor do we get very far in this life before we learn that our personal comforts and discomforts are affected very strikingly by the actions of others The child soon discovers how to handle his mother in order to get what he wants. He carries over the same procedure with his comrades, he cries, bosses them,

begs them to do things, pouts, throws a temper tantrum, shows affection, fights, or does any of a number of acts which he has learned may be effective.

Next comes what may be called the "barter" stage of social development. It is the stage preceding cooperative activities The tiny child may be heard to say, "Mother, if I give you a kiss, will you buy me a piece of candy?" Or, he may be a little more subtle about it and pretend to give a kiss because of his deep love for his mother, only to follow it up at a suitable interval of time with the request for candy.

Many adults are still in this barter stage of human relations They are willing to be courteous and even show affection for others, but they want to be repaid in kind or in an equivalent substitute. For example, one college student was heard to make the statement that he had figured up the monetary value of gifts which he had given for Christmas and those which he had received. Since he lost money on the deal, he had decided not to "exchange" presents in the future at Christmas Some girls will dole out favors to their "dates" in proportion to the money that each boy spends on them Or a mother may be heard to say to her daughter, "I took care of you when you were sick, now you owe it to me to help me with the dishes" Such bartering is all right for children, but adults who get no farther in their relations with others are cheating themselves out of the richest part of life.

As the child matures he should do less social bartering and engage more in social cooperation. In the latter stage there is less insistent and immediate interest in what one is going to get for himself from the activities in which he engages; instead his interest becomes centered in the project at hand rather than the division of the spoils.

Doing for others creates love for them. A child may like best the one who does most for him, but an adult is most devoted to the one for whom he has done most If you want to like a person, do something for him, some act for which you expect no compensation But how can one learn to act in that manner? It is not an unlearned way of doing things.

It may be learned through cooperative enterprises When working together on some joint project, each individual finds his attention centered in the work to be done, interest in oneself or in one's comrades is incidental In performing such joint tasks, situations arise when one person needs a little help. What is more natural than for the one working near him to supply it? It comes so naturally that no one notices very much; but the one making the contribution gets a subtle feeling of exhilaration from having done a little extra. The one who has been helped is not made too much aware of the help and becomes anxious and willing to do a little extra when he gets a chance In this way one learns to contribute to the needs of others without being asked; he does it because it is needed and he rises to the call Before either person realizes what is happening, there is a mutual warmth generated by these situations and the participants find that they like each other They like each other in proportion to the willingness and freedom with which they have contributed to the common enterprise Please note the difference between this type of mutual help and the system of bartering The subtle advantage of cooperation is that one is more conscious of contributing to an enterprise than he is of contributing to a person. Each participant derives the pleasure which comes from helping others without being too self-conscious about such contributions

It is easy to see this principle operating on a larger scale when a nation or other group of people is faced with some emergency which requires all to work together. Whereas factions had been contending with each other, these now have become submerged in the common enterprise and, without anyone realizing just what has happened or how, once-hostile groups feel a comradeship and a devotion to each other

The principle of learning to like another person is this: We must contribute to the happiness of another if we are ever to become fond of him But if we start to make such contributions ostentatiously, with hidden design or self-consciously, we tend to become awkward and embarrass the ones whose esteem we desire. Join with others in cooperative undertakings, become

absorbed in doing the most for the common enterprise regardless of whether you are doing more than your share or not, and you will find yourself becoming more and more fond of those with whom you work. Thus you will have laid the foundation for permanent and satisfying social relationships.

By learning to like others you will have paved the way for them to like you, but never make the mistake of believing that, because you are devoted to another, he must reciprocate your feeling No doubt there will be some individuals whose friendship you can never win, much as you might like to do so Accept that fact at the start and you may save yourself disappointment On the other hand, there is no excuse for not trying to make it easy for people to like you or for not setting out to build up as fine a circle of friends as it is humanly possible to do With this warning note against expecting too much, let us examine some of the ways in which we can make it easier for people to warm up toward us

Let people see that you like them. Theodore Roosevelt once said "By George, I don't believe I ever talk with a man five minutes without liking him very much!" He liked people, but he also had a way of making the other fellow know it. He did not tell them so, they felt it without being told.

Many people do not have that knack. They like people but have a way of driving others away from them. Some persons remind one of cats in the way they try to show their regard for others. A cat rubs herself against the ankles of anyone who happens to be near, or jumps into the lap of anyone and settles down to a contented purr. Certainly, the cat gives the impression that she is enjoying her own happiness. Perhaps some people might like to have you "purr" around them, but they are more likely to feel that you are enamored with your own comfort than interested in them.

Others show their affection for others as a poorly trained dog might do Have you ever had such a dog jump up on you, rubbing his dirty paws all over your good clothes? Or have you had a dog jump and bark at you until you had to stop everything to acknowledge his presence? Or, even worse, have you

had a dog demonstrate his affection by clawing and biting at your shoes and stockings? Get a picture of such inept greetings, and then think of the ways in which some people act, and you will see clearly why they drive others away from them.

To be sure, much of such obnoxious behavior results from the fact that the offender has more love for himself than interest in the other person. His self-love shines out for all to see in spite of his pretenses of affection for others. But many such crude demonstrations result from ignorance or a lack of social sense.

The best way to convince others that you like them is to develop a sensitivity to them and to manifest a responsiveness to them. An illustration will make this principle clear.

"Please help me overcome my self-consciousness," a young lady asked a student counselor. "I don't know what has gotten into me. It used to be that I could go on a date and have a fine time. Now, I get embarrassed when I try to talk. I blush and stammer, and make everyone uncomfortable."

"Do you act that way with everyone?" she was asked.

"No," she replied, "not with everyone."

"With anyone in particular?"

With a blush and evident embarrassment, she replied, "Well, if you must know, it is more pronounced with a certain boy. And that is what makes me mad," she continued. "He is the first fellow I ever really cared for and then I have to act that way with him! With other fellows, for whom I do not care, I can laugh and joke and have a good time. I want to make a good impression on this fellow because I really like him, but I am doing just the opposite."

This shows how a person may be fond of another person and, at the same time, be sensitive to his own feelings and be responding to those feelings instead of to the other person. Blushing, stammering, self-consciousness, awkwardness, saying the wrong thing, and embarrassing silences all result from sensitivity to oneself. Most people recognize this but use faulty methods to overcome their self-consciousness. They keep telling themselves, "I will not think about myself. I will not think about myself."

This is but another way to do the very thing they are trying not to do The only way to refrain from being absorbed with oneself is to become absorbed in something else What more natural in this case than for the girl to substitute interest in her boy friend for interest in herself, her own feelings, her own anxiety to make an impression on him, and her own fear that she was not doing so with much success!

The counselor told her to keep the following principle in mind: The only way to refrain from thinking of one subject is to become engrossed in another topic. Applying this principle to her particular situation, she was advised, each time she found herself becoming self conscious, to direct her attention to something about her boy friend She was told to notice his tie, the cut of his hair, the way his ears stuck out of his head, the shape of his nose—anything about him In addition, she should listen carefully to what he was saying, become engrossed in his words and acts and thus be able successfully to block out any attention to herself.

Some days later, this girl reported that she was quite successful in applying this principle At first, it was quite difficult, she seemed to have some trouble in getting interested in items relating to her boy friend. Soon she got the knack of it Furthermore, she reported that he was quite pleased at the interest she showed in him, a fact which brings us to another principle in winning the esteem of the other person.

Show an interest in what others are doing. Most persons are pleased when another shows interest in what they are doing; but they resent it if another tries to probe into what they consider their private affairs A young man who had a difficult time in getting along with people, who complained that he was being continually snubbed and avoided, was asked how he went about getting on friendly terms with others.

"I start a conversation on the subject of their major interest," he answered glibly He evidently had learned some rules without the faintest idea as to why they functioned or failed to bring results.

"How would you know what the major interest of the other

person happened to be? Suppose you had just been introduced to the other person, or suppose you happened to be thrown into his company without an introduction and knew nothing about him, how would you find out what to talk about?" he was asked.

"I would ask some general question and observe the way he answered," he replied

"All right, go ahead, begin on me," the counselor insisted.

"Do you think the Cubs will win the pennant?"

"I don't know anything about baseball," the counselor replied.

"Well, do you think the rubber situation is really critical?" the would-be conversationalist asked

"I haven't the foggiest idea," was the reply "Don't you see that all you have done is put me on the spot. You have exposed my ignorance and made me feel very uncomfortable. If this had been a real life situation, I would have disliked you for causing me embarrassment."

Remember, most of us reserve our viewpoints for our intimate friends and feel that we should have the right to select the ones to whom to disclose these deeper feelings and also the occasion upon which to voice them. We do not want snoopers asking us questions Most persons who have no more social sense than to question others in the way illustrated above also develop a queer way of gazing at others when they speak to them. They are filled with a zeal for understanding the other person and this attitude is reflected in quizzical stares which make others very uncomfortable. Since we all dislike anyone who makes us uncomfortable, these "penetrating looks" merely put the other person on the defensive. We do not need to have any deep dark secrets before we resent the attempts of others to probe into our innermost selves, we simply do not like snoopers. Since we do not know what the sensitive areas of the other fellow are, it is well not to probe around.

Show a genuine interest in what the other fellow is doing and you are not likely to be snubbed; attempt to penetrate the inner recesses of his mental life and personal intimacies and you may

encounter a "no trespassing" sign or even a barbed-wire barricade. If there is some common activity in which there can be mutual interest, a friendly feeling is almost sure to grow up between the participants even though they may be total strangers to each other Such mutual interests never leave either participant with the feeling that the other has been forward. It is only when the interest shifts from some common activity to an attempt to become personal that the barriers go up. The rule is: Show an interest in the objective activities of others and they will respond to your interest with friendliness, attempt to encroach on the private lives of others and they will resent the intrusion and dislike you for it. Your motives may be noble but that will make little difference Others are more affected by what you do than by the motives behind your acts

Tread softly in personal matters. As people warm up to each other they tend to disclose little intimacies Be careful. Each man's inner life is a sort of shrine for him Show just the right amount of interest in what he is willing to let you see, respect what he tells you, let him see that you approve his little hobbies, points of view, and tastes, and he will feel that you are becoming his real friend Opening one's inner life to another is quite similar to inviting another to visit in one's home If such a visitor, on the first invitation, begins to snoop around, to poke into closets, attics, and basements, to ask questions about what is behind closed doors, and to express too freely his opinions on the furnishings, he may not be thrown out bodily, but he is likely to find the door closed tightly behind him when he does leave.

Others will like you if you show an interest in the trivial but personal items they disclose to you, but they will distrust you if you show curiosity about them. They will warm up to you if you show approval but they will suspect your motives if you overdo your enthusiasm and make too much fuss over events which they know are trivial but which mean a lot to them. They will ask for your advice more liberally if you are not too free to give it. What most persons want is the satisfaction of knowing that the other person is interested in the little things in

then lives and they are immensely flattered by such interest.

There is an expression that many people have used and which is ridiculed by most people who hear it It is: "I want to be loved for myself" What do they mean by that? Merely that they want people to care for them even when they know all the silly little quirks that they possess. A wealthy man will be more likely to think well of you if you show your interest in his pet dog than if you show you think he is a competent businessman A woman may be more pleased if an interest is shown in a tiny plant she is growing than in draperies which were selected by some interior decorator. The significant point is that you do not know which are the sensitive areas of the other person unless you give him a chance to show you. This he will do if you are not too forward. Watch him, let him take the lead, and he will show you what he thinks important.

Safeguard the sore spots of your friends. Beneath all the front and show which we take pains to cultivate, each of us has areas of which we are not proud. These have been called "inferiority complexes," but regardless of what they may be called, we all have them If you would have a certain person like you, learn the points on which he is sensitive and guard against hurting him at those areas

The great difficulty we all have is that, in trying to find out the sensitive points in our friends we either generalize and judge them to be all alike, or we project our own feelings and assume they are touchy at the same spots that we are. Nothing could be farther from the truth. If we keep our eyes open and use our wits we can easily discern what the other fellow is sensitive about.) Furthermore, if the other fellow finds out that we are not attempting to get "something on him" for the purpose of taking an unfair advantage of him, or of humiliating him, he will not go to such great lengths to hide his weaknesses.

One of the most common methods used by an individual to hide an inferiority feeling has been called "overcompensation." That is, by manifesting to an exaggerated degree some attitude, some act, or some point of view, he covers up some characteristic which is likely to be just the opposite of the expressed one. For

example, a man who is sensitive about his short stature may develop a very pompous air; one who is subservient may become very arrogant, one who is sensitive about his intellectual inferiority will display great learning, one who is aware of his lack of artistic sense will act as though he were an art critic of unusual insight This device of overcompensation is so common that one can almost assume that, when a person is carrying any activity to an extreme, he is probably trying to conceal something else.

Now here is where the important aspect of this whole situation is to be found Most individuals, when they discern the significance of such a device, use it to ridicule its owner. If you do so you certainly are making an enemy and not a friend of the one so maltreated It is usually done in the form of a joke, but such jokes are not funny to the victim

Instead, try the process of raising the self-esteem of the person who is compensating by encouraging him, helping him, or complimenting him in the area where he is compensating, and he will become your truest friend. On the other hand, do not expect him to show his gratitude and his trust too quickly He will have learned, through experiences with others, to suspect motives, and will be waiting for you to strike just as they have So he may show resentment toward you if he even becomes suspicious that you see beneath his defense Do not try to show him that you understand him, do not point out his real attitudes to him Instead, try the procedure of patiently building up his self-esteem in his sensitive zones and eventually you will be able to win him over.

(You can make a person hate you by inducing him to confide too much in you too quickly. It is better to put on the brakes and keep him from telling too much than it is to coax too much out of him.) For example, a girl was once heard to make this comment "I don't know what has gotten into Mary. We were such good pals and just the other day she took me completely into her confidence Now, with no good reason, she avoids me I do not know what has happened to her." A little questioning revealed that her friend had become very confidential and that

she had later become irritated because she had told too much. She was angry with herself for talking too much, but she was still more angry with her friend for having tempted her to do so Go slowly in accepting confidences from your friends if you want to retain their friendship Most people come to hate those who know too much about them Unless you are in a position to help, see to it that your friends do not "spill" too much.

Learn how to listen. One of the best ways to win the good will of others is to show interest in what they have to say by listening to them correctly. It is easier for most of us to talk than to listen For some strange reason, we assume that others want to hear all that we have to say, we become so completely absorbed in planning what we are going to say next that we fail to observe how the other fellow is taking what we do say, and never learn how to keep our ears open and our mouths shut. Learning to speak several languages is an achievement, but to learn to keep your mouth shut in one language is a triumph."

Moreover, true listening involves more than mere silence It involves showing a real interest in what the other person is saying, an interest which may be displayed by one's eyes, one's facial expression, and a relevant remark or question when it comes our turn.

The highest compliment that you can pay to another person is to listen intently to him. On the other hand there is nothing more insulting to him than to yawn in the middle of something he is telling you, to look at him blankly when he expects some emotional response from you, to maintain a stolid silence when he expects some sort of remark or question, or to change the subject suddenly as though to say that you are tired of listening to him Listening, that is to say, is more than passivity, it is an active response to the other person.

Many of us fail to listen responsively because we are afraid that the other person will not realize how smart we are. If he tells us some event, we take pains to make him realize that we already know it. If he tells us a joke, we inform him that we have heard the same joke just the other day, or years ago, depending upon how tactless we are. Or, worse still, we interrupt

to give him some information or to tell a story which will top his. Conversation carried on in this manner becomes an exhibitionistic duel, each one acting as though he were competing for admission to the Liar's Club.

If you want people to like you, it is important that you do just the opposite Let the other fellow instruct you and show that you are learning, and that the information or entertainment he is providing to you is being received eagerly. Furthermore, if you practice this method of listening, you will be surprised at how much you will learn from those you least expected to be able to instruct you, you will find that those who seemed to be boring will really contribute to your entertainment, and you will have no end of friends.

The peak of good listening comes when you take pains to show the other fellow that you are uninformed in the area of his conversation, when you ask some question which shows that you are ignorant, and when you ask it in a way which invites him to correct your ignorance. If you tell him you know nothing about the subject he is discussing in a manner which invites him to keep quiet because you neither know nor care to know, you are virtually insulting him. If you show him you do not know but are eager to learn, his self-esteem is thereby enhanced, you have virtually told him he is better than you and he will like you for this boost to his ego.

Learn how to receive favors. Anyone can give favors but it takes a gentleman to receive them graciously. Whether people like you or not is dependent both upon how you give and how you receive. If your giving puts others under obligation to you, they feel humiliated at being in your debt and will tend to shun you. They will have the feeling that they are inferior to you and dislike you as a result. This inferiority comes especially when you give something of great value. It is probable that, on this point, people deceive themselves most thoroughly They donate generously to another, making themselves believe that the monetary value of their gift is a measure of their esteem The chances are that it measures their attempt to show their own superiority. Certainly, showing the other person how gen-

erous you are in any such manner will not result in an increase in his love for you

When you give, make sure that your gift reflects your thoughtfulness, that it indicates that you are interested in the other fellow enough to have sensed some tiny want. Little favors are much more likely to win friends for you than are expensive white elephants.

On the other hand, when you receive a gift, it may be that the other person has given considerable thought to what would please you Show him that you like it whether he guessed correctly or not. The difference in the effect of proper and improper demonstrations of appreciation is illustrated by the conduct of two sisters One bubbled over with high spirits whenever she received a gift. She would chatter with joy while opening her package, working herself to a higher and higher peak of excitement until, when she finally got to the gift, she would give a final yell of delight. The donor would stand around watching and any observer could see him swelling with pride and satisfaction He just could not help loving a little child who was so demonstrative over her gifts. Nor was this merely artificial acting, the child was actually enjoying the gift as much as she showed she was.

The other girl, in quite a different manner, would open her package slowly, solemnly, and deliberately. The chances are that the other girl's gift would be revealed before she saw her own and her first reaction after seeing hers was to look at the other, jealously comparing the merits of the two, and acting as though she had been cheated. Finally, she would give a weak and polite "thank you" to the donor. Is it any wonder that people did not warm up to this second child as they did to the first?

If you are afraid that people will give you what you do not want, let them know what you do want. However, make your wants modest so that you do not tax their generosity Then, when they give you the item you have expressed a desire to own, let them know that you like it. Remember, what will bring them around is not a stilted speech of acceptance but an

emotional reaction which is genuine as well as spontaneous and rich

There is still a more subtle way to make a donor feel happy in giving you a gift. That is, find out what he would enjoy giving and then show him you would enjoy receiving it. In other words, ask little favors in line with the type of thing you know he would enjoy doing for you.

The most famous illustration of this sort of strategy is given by Benjamin Franklin in his autobiography. A member of the General Assembly had made a long speech against him. Wishing to win the favor of this political enemy he used the following method. He learned that the hostile member had in his library a certain very scarce and curious book and wrote a note asking permission to borrow the book for a few days. The book was sent and Franklin returned it in a few days with another note, strongly expressing thanks for the favor. This little device broke down the other's hostility and began a friendship which lasted until the death of the man who began as his enemy. Franklin concludes his narration of the incident by quoting a maxim, which says, "He that has once done you a kindness will be more ready to do you another, than he whom you yourself have obliged."

Raise the self-esteem of the other person. From the preceding methods for making people like you a general principle emerges. It is. People will like you when you are the means of making them feel superior, intelligent, efficient, or just plainly more comfortable, they will shun or even dislike you if you are the means of making them feel inferior, unintelligent, inefficient, or uncomfortable in any way. Help others to have a better opinion of themselves and they will like you; make them doubt their status and they will hate you. Make people uncomfortable and they will shrink away from you; make them comfortable and they will want to be near you.

While this rule sounds simple, it requires great adroitness to make it effective. One of the great troubles in applying this rule is that the attempt to give the other a personal sense of comfort may be too obvious or even strained. Have you ever

been entertained by a hostess who tried just a little too hard to make you comfortable? She kept asking you to take an easier chair; she wondered if you would not like some other brand of cigarette; she was afraid the light was bad for your eyes, that you were too hot or too cold, or that you were in a draft. She kept buzzing around until you felt like telling her to leave you alone. In short, she was so engrossed in being a good hostess that she failed to discern your needs. While going through the motions of seeking to make you comfortable and happy, she was merely demonstrating that she was selfishly engrossed in proving to you that she was a good hostess In short, she was showing off at your expense Certainly, she did not win your good will by such exaggerated "hospitality" On the other hand, when you leave the home of the good hostess you are sure that you had a good time but you do not know why. She did everything so smoothly that you did not even notice what she did All you are aware of are the results—your overwhelming desire to spend another such pleasant evening. You cannot help being fond of such a person.

Use of praise to win friends. Praise has been misused to such an extent that great discretion and skill are needed to avoid errors It is universally recognized that all persons hunger for the approval of their fellows and will go to great lengths to gain expressions of such approval Recognizing this fact, those who would exploit others have learned that they can gain their ends by making others believe they approve of them whether they genuinely feel such approval or not. Most of us have been victimized by these flatterers and are on our guard against them For that reason the one who really does approve of us, and who attempts to show us that he does so, is working against a handicap We are likely to suspect his motives and discount the praise of the one we know is trying to gain an undesirable advantage over us. Because of this situation, if the person who is sincere in proffering praise is awkward in his manner of doing so, he is likely to arouse enmity in others instead of inducing them to be friendly toward him.

Since most persons are competent to detect insincerity in

praise, the best rule to follow is to attempt to be sincere and genuine in expressing approval. Should it happen that a person cannot find in others a single feature of which he can genuinely approve, he had better look to himself. He must be exceedingly conceited. If this is the case, any compliment he tries to proffer will reveal such conceit, defeat its purpose, and irritate the recipient.

What each one of us is likely to do, and what a vain person is sure to do, is to approve in the other person those traits or characteristics which we love in ourselves When approval of such a trait is expressed openly, it is virtually a form of self-praise A man who is proud of his ability to carry on a conversation will compliment another on his skill in that direction. A woman who thinks well of her taste in clothes will compliment another woman on her taste Is it any wonder that many compliments do not take? They are virtual announcements that the donor is expressing approval of himself, and who cares to hear another person declare that he is satisfied with himself? It is bad enough to have to put up with a self-lover without being forced to listen to him advertise his self-approval.

On the other hand, it is possible to irritate a person by showing him that we envy a trait in him If we are jealous of the ability of the other fellow to make a speech, for example, any attempt to compliment him on that quality will be likely to reveal our jealousy and make the other fellow feel uncomfortable. It is such jealousy that puts all sorts of little barbs in compliments which are put forth as jokes. Such jokes leave little scars and drive people away from the one who uses them.

How then can one be sincere? If our own vanity or jealousy is so likely to take the lifeblood out of any compliment we give, how can we know when we are sincere and when we are merely expressing our own appraisal of ourselves? The answer is to study the other person enough to know the areas where he wants praise The purpose of the praise is to make him feel good and not to reform him.

A mother was once told that she should praise her boy because he had developed such a striking feeling of inferiority

that he would not attempt to do acts which he was thoroughly competent to do. After some hesitation she said, "How can I praise him when he never does anything which merits praise?" Is it any wonder this boy had a feeling of inferiority when he was forced to associate with such a mother? She was told that the purpose of praise was not to measure the intrinsic worth of anything her son had done nor any quality he might possess or lack. The purpose of the praise was to raise his estimate of himself, to encourage him to try to do things, and to make him like her so that he would try to please her.

Make praise fit the needs of the other person instead of using it as an expression of your values and your praise will be effective. Wait until the other fellow gives you a hint as to what he prizes before you attempt to show any approval and you will not often go wrong. Barge in with an irrelevant compliment and you are likely to bring a chill rather than warmth into the social atmosphere.

Restrained praise is always more effective than praise which is overdone. The most effective kind of direct praise comes when the person who feels approval is apparently trying his best to refrain from expressing it, but cannot keep some from slipping out. The reason it is effective is that, when you see such a restrained demonstration, you do not doubt its sincerity. For example, have you ever had the moving experience of seeing someone, for whom you had done a favor, choke up with feeling and give you no more than a fleeting look of gratitude, a quick squeeze of the hand, or a weak "thank you"? If you have, you certainly would not trade such an experience for the most profuse thanks of the most polished "incense swinger."

Indirect praise. Even more effective than the most sincere and skillfully executed direct praise is the method of giving praise by indirect means. Its operation will be made clear by an illustration. A girl student complained, with tears in her voice and eyes, that her classmates were snobs who avoided her because she did not have as much money as they did. After some conversation she was led to the acceptance of the principle that others like us when we are the means of making them hap-

pier in some way. Asked how she thought she could make others feel better or happier, she replied that all persons like to be complimented but that she had no opportunity to do so because she was not on intimate enough speaking terms with any of them

"I cannot blurt out to one of those snobs that she has a becoming hat. She would tell me to mind my business," she said.

"Is there no way you can compliment a person without doing so directly?" she was asked.

"I never heard of one," was her answer.

She was then advised to use this method She was urged to select a few girls whom she thought she might like to have for friends but to say nothing to them. Through observation or any other means she was to discover something about each of these girls which was meritorious. It could be some trifle or something relatively important but, in any case, it should be something which it would make the owner proud to have acknowledged. Then she was to invent opportunities to make comments about these girls, bringing in favorable statements about those items which had been discovered to be of vital significance to them.

"As sure as these girls have tongues," she was told, "some of these remarks which you start rolling will get back to the girls. The targets of your remarks will be told that you said these things, and each one will warm up to you as a result. Take it easy, and you will soon find yourself with the friendship of these girls You can make your circle of friends as wide as you like by the careful use of this method."

A number of years later this girl reported that her whole college life had been transformed from the time she began to use this method. She could see the ice melting on those individuals whom she had thought to be so smug, and they themselves broke down the barriers between them Best of all, she reported, her attitude toward other people was changed The practice of looking for favorable qualities in others changed her opinion of them and really made her sincere in the agreeable remarks she made about them behind their backs. She ended

her report by saying that she had used the method on the young man who was now her husband

Another way of indirectly complimenting another person is to make a favorable remark about a third person or about some character in a play or movie, which makes it clear that you favor some characteristic which you know your friend prizes For example, if Bill Jones is proud of his taste in clothes, he will be pleased if you comment on the good taste in clothes of some character on the screen who is dressed as Bill is.

There is yet another reason why indirect praise is effective. Most of us like to be praised but, at the same time, we take pride in our humility. When someone praises us openly, especially in the presence of others, we feel exalted but, at the same time, we must not show too eagerly that we are pleased or that we agree with the flattering comment Hence, we are embarrassed. Indirect praise saves us from the necessity for covering our feelings. We like the person who enables us to gloat over our own superiority without the humiliation of a direct disclosure of how satisfied we are

Do not strut The successful prosecution of the procedures which we have described for making friends presupposes the rejection of certain misconceptions which grow naturally from treatment most of us received in childhood. Our parents, in order to motivate us to want to be good, to be efficient, to keep up our appearance, and to be intelligent encouraged us to perform, to say our pieces, and to strut before the guests who visited at our homes. Like trained seals, we waited the signal from them, did our stunt, received the gifts and plaudits of both parents and visitors, and came to believe that people liked us because of our virtues, our superior ability, our fine personalities, and the like In fact, most of us have been told that people like us because of our own good qualities. Perhaps they did when we were little, but they certainly do not love us for that reason now that we have grown to maturity.

These false notions about developing personal splendor in order to win friends is often fostered when the child starts school by teachers who have a misconception of how to develop

so-called leaders They select from those in their classes the most arrogant swaggerer, who has probably been heartily spoiled by doting parents, and misinterpret his blustering as the early manifestation of traits of leadership Such children are exploited and encouraged in their pretentious bullying of the others and both those who are exploited and those who do the bossing come to believe still more strongly that the only way to win a solid place in this world is to parade one's good qualities before others

Finally, many circumstances in the social and business world carry on this tendency to encourage some to strut and others to admire them. We have swanky shops, hotels, and offices fitted out with the obvious purpose of impressing certain underprivileged persons with a sense of their inferiority and of building up in others a false sense of importance Business offices are arranged so that the executive is ensconced behind barriers of desks and insolent clerks to separate him from those who might humiliate him.

Thus we come to believe, quite erroneously, that the impression we made upon parents and tolerant visitors by our personal exhibitions of skill and grace is of the same order as the feelings of inferiority and awe produced in the subdued populace by the parade of insignia, regalia, and pompous behavior of a selected few, we think that by these means that the strutters have gained the love of those who toady to them. There are those who truckle to the powerful and to the rich, but such obsequious behavior should not be mistaken for love You may develop servility by pomp and display, but you do not develop genuine friends by such means.

To be sure, some readers of this book may be among those who desire to exploit people rather than to obtain their love, who regard power as of more value than friendship. Nevertheless, it would be well for young persons, just starting out on their life's course, to realize that success based on the intimidation of others is a lonely career and that the rewards are not what they seem. Servitude rankles even in those who appear most willing to submit to oppression, and the one who gains submission must

always fear that his servitors will rise up against him if given an opportunity

To use an old adage, "The higher you soar the smaller you look to those you left behind." At best the life of a person whose main purpose is to impress others with his superiority is a lonely and precarious existence The leaders whose names have gone down in history are those who won the love of their comrades by treating them as human beings, those who have tried to flaunt their own superiority before others have had but a temporary success—if, indeed, it could be called "success" at all.

Ultimate test of true friendship. Your best friend is the one who knows all the mean, disreputable, unbecoming, and humiliating facts about you and who loves you all the more in spite of them, he is the one who sticks by you when you fail. Do others consider you that sort of a friend? Here lies the real test of your social success The more people there are who know they can depend upon you when things are going badly for them the higher your rating in the scale of social achievement. Motherhood typifies the finest in human friendship for the simple reason that, when a man has humiliated himself before all the world, he can still turn to his mother with the assurance that she loves him in spite of the mess he has made of himself

Finally, while none of us likes adversity, here is an excellent use which can be made of it when it does come Watch how your associates treat you when you are in trouble You will have some pleasant surprises and some disappointments. Some who honeyed you along when you were successful will slink away after a few superficial condolences Some whom you did not appreciate before will give you a real lift by showing you that they have a high regard for you. Is not this one reason why a dog is considered a man's staunchest friend? After all his human associates have passed him up, his dog will stick—his one true friend Be this as it may, if one is finally left with none but his dog to love him, it is sure evidence that he did not apply the rules for making friends, some of which we have set forth in this chapter. Had he done so he would have had human beings, at least a few of them, who love him in spite of his weaknesses and his failures.

If he has lived as a completely self-centered egotist all his life, not even a dog will stick to him when adversity camps on his doorstep.

QUESTIONS

1 Go through the chapter and make out a list of all the general principles which are set forth Taking each of these try to find exceptions to each, illustrations of practical situations where they do function, and then arrange them in the order of their importance
2 To what extent do you think it would be possible for two self-centered persons to have a genuine affection for each other? What would be some of the characteristics of such an attachment?
3 Give practical situations to illustrate the principle that doing for others creates a love for them
4 Can you give reasons other than those given in the text why mutual enterprises create positive good feeling between the persons cooperating in the work?
5 Give instances from your own experiences where the soft spots of individuals have been irritated by thoughtless behavior.
6 Differentiate the self-interest of the child who screams with delight when he receives a gift from that of the adult who is impressed with the intrinsic value of the gift he receives
7 What are the essential characteristics of a good receiver?
8 Give some illustrations of situations where indirect praise can be used.
9. Enumerate all the reasons why strutting is ineffective as a means for acquiring lasting friendships.

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CHAPTER III

HOW TO DEVELOP SOCIAL POISE

Good manners are made up of petty sacrifices.
Emerson

SOME people do not know how to treat friends after they get them Do you not know some persons whom you would like to treat well but who make it impossible for you to do so by their queer blundering behavior? Or, have you not at some time or other driven off the very person whom you would most like to have for an intimate friend by some tactless act or inane remark? Sometimes these mistakes are due to thoughtlessness, but often they result from ignorance of some very simple rules. The most essential rules for maintaining friendly relations are not rules of etiquette—they are rules of personal interaction. A mistake in the way in which a person eats a meal may be overlooked, but a personal affront, even if it was unintentional, can produce a wound which it may not be easy to heal It is important to like people if you would have them as your friends, but if you do things to make them think that you dislike them, the end result is the same as if you hated them

Unwitting face slapping. Some very fine people, with the best of intentions, go about insulting comparative strangers without realizing that they are doing so For example, an otherwise well-mannered woman was invited to a party which was attended by a number of persons whom she had never met before. The conversation turned to various topics and as it progressed she made the following remarks "I hate sumac. How anyone with any taste can have such a weed in his garden I cannot see. It looks scraggly all summer and even worse in the

winter. . . . Anyone who likes slimy oysters must be crazy. . . . I know that fellow must have been from Harvard, he has that silly Harvard brogue and smart-alecky manner. . . . Anyone who has a big church wedding is just showing off."

This woman had slapped four people in the face without the slightest intention of doing so She never did learn of two of the insults but when she became aware of the other two she was very much humiliated However, her only reaction to this knowledge was to remark, "Is my face red?'

As may be guessed her thoughtless remarks were virtual criticisms of various guests. One gentleman at the party was very fond of sumac and had a hedge of this shrub around his garden; another owned an oyster business and took pride in the high quality of oysters which he handled, a third was a very loyal Harvard alumnus, and a fourth was deep in plans for a big church wedding She gained not a thing by these remarks; but she did make it next to impossible for four people to act favorably toward her. She was not nearly so bigoted as her comments made her appear to be. It was just her own peculiar way of carrying on a "brilliant" conversation. Everything she said had a barb in it.

Some people need to do something to take the acid out of their tongues Just as there are some people who have an acid touch, whose contact with a piece of iron will start it to rust, so there are persons with the best of intentions who exude a sort of venom from their tongues When one knows these persons better, their wisecracks are overlooked, but they make it impossible for many people to get to the stage where they do "know them better"

"But," you may argue, "how was this woman to know the particular business and personal interests of these other guests? She just was unlucky in her choice of remarks." No, it was not just poor luck She rattled on without giving anyone a chance to indicate what his viewpoint was. Anyone who monopolizes the conversation and expresses his opinions in such a dogmatic fashion with total strangers is doing a very tactless thing. He usually deserves what he gets—social ostracism.

Give the other fellow a chance to talk. The following type of performance is all too common. A man burst into a party talking so loudly and in such a manner that all the other guests had to listen. Furthermore, he continued talking all evening and was still going strong when the party broke up. He said nothing offensive He was not particularly opinionated and some of the things he said were interesting No one was heard to object to any particular thing that he said, but all disliked him Even the hostess apologized to her other guests for his conduct. *He had succeeded in cutting himself off from any* further social contact with anyone at that gathering Why? Most hostesses have a mortal dread of silences Why was not this man the answer to the anxious hostess's prayer? Simply this He talked so much that no one else had a chance to express his viewpoint, his experiences, his interests, or to tell his favorite jokes No one likes a "conversational hog" any more than he likes a "road hog"

The good conversationalist is the one who can maintain a stimulating silence. He shows his interest in what the other fellow is saying by listening, by asking relevant questions, by manifesting a responsive facial expression, and by sympathizing with the views expressed by the other person.

Study people and not rules. One day a young man elbowed his way into the New York subway in a particularly obnoxious manner There are respectable ways of shoving and there are offensive ways. This fellow was one of the offensive type and the looks which the other passengers gave him as he poked his elbows into their ribs or as he gave vicious pushes should have told him that he was irritating them Not he. After getting people sufficiently out of his way he sighed in a satisfied manner, reached into his pocket, pulled out a book and, hanging from a strap with one hand, read out of the book held in the other. A fellow passenger, curious to see what this repulsive creature was reading, looked over his shoulder and saw that the title of the book was, "How to Improve Your Personality." He could have learned a lot more about improving his personality had he

thrown the book away and put in his time and energy observing the people around him.

Personal charm is not something that can be learned from books and then turned on and off at will. To be sure, many people think they can handle it in this manner but it breaks down in the end, and usually just at the most inopportune time If you would be gracious, you must study people and learn to appreciate little signs of how they feel rather than learn stiff rules about how you should act The first lesson to be learned is to become sensitive to the cues which the other fellow unwittingly gives you as to how he feels

The greater part of social training consists in concealing our real feelings from the other person. We learn very early in our lives that it does not pay to parade our loves, hates, likes, and dislikes for all to see. It makes us vulnerable to every trick that anyone chooses to work on us However, we do let slip how we feel in spite of our attempts to conceal. No two of us develop the same set of telltale signs and so no rules can be set down as to what to look for in the other person in order to know how he does feel, but while these signs are different in different persons, they are there for the keen observer to discern

Another queer aspect of the situation is this Since we go to so much trouble to hide from others our genuine feelings, it might be thought that we would resent the fact that anyone else could see through our disguise This is not so We try our best to hide our deepest thoughts but we feel drawn to one who "understands us" enough to penetrate the significance of our masks But we temper our reaction to such a discerning individual by one additional requirement. If he sees through our disguise and then uses his knowledge against us, we hate him with a bitter hatred. If he shows some sympathetic appreciation of our innermost feelings, we react favorably.

(Hence, social interaction is a great game. We hide our deepest feelings and, at the same time, want certain ones to discover what they are.) Much social activity is very similar to the behavior of the little boy playing "hide-and-go-seek." He hides,

but he wants to be found, and if he is not found quickly enough he will make some noise or give the one who is "it" a signal so that he can be found It is no fun to remain hidden forever. The thrill comes in being discovered Learning to be socially sensitive is, consequently, learning to play hide-and-seek in the manner that the other person wants. He gives little signs that he wants to be observed and interpreted; he will give "keep out" signals when the observer goes too far in prying around. The socially sensitive person is the one who discerns these cues and, at the same time, takes the hints Some persons remain socially blind—they never learn to detect these cues

Do not classify people. Between the extreme of social blindness and the best type of social discernment there are all degrees of social sensitivity There are certain tendencies which accentuate poor social perception and there are habits which can increase the acuity of social vision. One of tendencies which make many persons socially incompetent is the tendency to pigeonhole people on the basis of their first impressions. Having done this, they expect the other person to live up to their classification of them and resent it if the other person is "inconsistent."

There are various ways in which this classifying is done and it is difficult to say which is the most offensive to the classified person Some ask direct questions in their attempt to decide: "Did you have a happy childhood? . . . You worry a lot, don't you? . . Do you like to argue?" Then, with a smirk, they make it clear that they have mentally labeled you. This is probably the most irritating method

Some will take you for granted and express surprise when you do or say something which is not in line with the role they have made up for you. A college professor once had an experience which illustrates how one can be put in an unpleasant situation by a person who makes this assumption. A woman who had attended some of his classes invited him to her home. After dinner, she arranged the other guests in chairs facing him and made it perfectly clear that she expected him to deliver a lecture to them. She assumed that the professor's main interest was lectur-

ing to others, it never occurred to her that he was paid by the University for talking by the hour and that he might enjoy something else for a change. She made it clear that he was classified as a lecturer and that he should play that role

Other persons may openly accuse you of being inconsistent when you do not play the role assigned to you. A certain physician had a hobby of cooking. One day a client of his, who had fixed notions of how a physician should conduct his life, caught him in the kitchen wearing a big apron, engrossed in baking a cake He refused to employ this physician in the future because he thought he had no business engaging in a "feminine" occupation, after having bluntly told him what he thought of him. To be sure, this client was extremely bigoted, but his attitude illustrates behavior which is all too common.

There are two aspects to this sort of situation which it would pay anyone to guard against. On the one hand, it pays all of us to examine our own narrow prejudices, for they serve us no purpose and merely blind us to the real understanding of others. On the other hand, it pays us to recognize the bigotry of others and, if they demand that we stay in the role they assign us if we would keep their good will, it pays to do so

If you would understand people, refrain from classifying them, but do not expect them to refrain from classifying you. Here is a real chance to outstrip the other fellow Let the other fellow classify you, and live up to the role he is clearly assigning to you. Do this because of your realization that classifying people is a relatively simple-minded way of treating others On your part, treat people as individuals, remembering that your ability to excel in dealing with others depends on seeing how each person, as an individual, differs from every other person.

Do not judge others by yourself. Inability to see the other person as a unique individual, different from every other person, arises from the very common tendency to use the other person as a mirror in which we see our own traits reflected. We hate most violently in other persons those traits which we most heartily dislike in ourselves, we admire in the other person those characteristics which we would like to possess or think

that we do. A simple illustration of this principle is seen in the way in which the ordinary person reacts to characters in a movie or on the stage. He sees in the villain a personification of all the evil which he has tried, more or less successfully, to snuff out in his own life. Often the degree of his hatred for the villain is in direct proportion to the difficulty he has had with himself. The villain may represent the trait which he most fears might appear in his own personality. On the other hand, his enthusiasm for the noble characters in the play is merely a way of showing his approval of himself and, at the same time, being humble about his good points. He would not dare to say, "Wasn't that hero grand. He is just like me." What he means is, "Wouldn't I be proud of myself if I were just like the star in the play. I really believe I am somewhat like him, I just have a few corners to polish off and I will be."

Now, we all recognize this tendency to project ourselves into the characters on the stage and it is rather a wholesome pursuit when done with some insight as to its significance. It helps us keep down the meanness in ourselves and stimulates us toward self-improvement. But when we permit the same procedure to carry over into our dealings with our fellows it does real harm.

The behavior of a typical prude provides a good illustration of the intolerant hatred which can be heaped upon a person because some little act of his symbolizes an abhorrent sin. The prude is often a person who has had a particularly difficult time living a circumspect life. He must fall over backwards to maintain his virtue. Consequently, he looks upon the slightest slip of tongue, the coy smile, the flip manner as evidences of tendencies which he has done his best to stamp out of himself. He hates the person who manifests them, no matter how innocent that person may be. Being uncompromising with himself, he is still more intolerant with others. Such a person drives everyone away from him, besides ruining the lives of any victim upon whom he projects his violent hatred of immorality. The significant point is that he hates another person, who may be entirely innocent of any misconduct, merely because that person touches off in him a fear of his own lack of moral strength.

On the other hand, if we project our good qualities into our

judgment of others, we become an easy prey to those who understand what we are doing. We give away our secret by the excessive manner in which we praise the one who reflects a quality we prize highly in ourselves, thus announcing to the world that we are sensitive to flattery on that score. All that another person needs to do, who desires to take advantage of us, is to pretend that he has tried to develop that quality, that he is in sympathy with anyone else who possesses it, or to tell us in exaggerated terms that we represent that trait to perfection. Thus trapped by our emotions, we are ready to be victimized

In short, you will get along better with the other fellow when you can sense how he feels, rather than when you are concerned with how he makes you feel You do better when you know how you affect him, and why he acts as he does, than when you are absorbed in your emotional and personal appraisal of what he says and does. No one appointed you judge or critic to pass upon his actions and, in doing any of these things, you are merely destroying your opportunity to understand him. To become socially gracious, keep your personal prejudices out of social relationships.

Be sympathetic with the prejudices of the other person. Those opinions which we maintain with the greatest personal feeling are often those which we are least competent to defend. For example, we may love a person very devotedly but we would have a hard time making such a love appear rational. Indeed, one becomes foolish as soon as he attempts to defend some such personal attitude. Each person has a perfect right to have tastes in a great many areas for which he need account to no one He can choose his own type of music, art, literature, religion, architecture, house furnishings, food, and the like. Consequently, one of the most boorish social blunders is to make the other person feel that there is something queer or wrong about him because of his personal preferences or prejudices. If you like pie and I like cheese, I have no right to imply in any way whatsoever that your taste is degraded and mine superior; nor have you a right to make me feel that there is something wrong with my preferences.

If this is the case with such simple and trivial choices, why

should it not be true in weightier matters? If we knew what was behind some prejudices, we would not be so quick to condemn them or to try to change them. An illustration will make this point clear. A certain woman was very firm in her conviction that when one died he went immediately either to Heaven or to Hell, the selection depending upon the kind of life he had lived. She was certain that there was no opportunity to try again, the kind of person one was when he died determined one's fate forever She believed this until a terrible misfortune came to her—her precious son died in a drunken brawl. According to her ideas, he must have gone directly to Hell. Sometime later her viewpoint became softened, she argued that God was a merciful God and that anyone who did not have a proper opportunity to repent before he died would be given a "second probation." Knowing the background of her belief, who would be so heartless as to argue with her or to ridicule her belief? Without it her life would have been unendurable.

While the background of personal prejudices may not be so obvious in many instances, the causes for them may be just as real Nor should one have to parade the justification for his beliefs. We have viewpoints because they satisfy us—and that is enough. It is not the business of the other fellow to ask why we have them; nor is it our business to put the other fellow on the *defensive concerning his beliefs*

Genuine social grace carries us one step further than the tolerance which is suggested in the preceding paragraphs It makes us sensitive to any little thing we may do or say which is annoying to those around us no matter how hard they try to cover their annoyance. Tests have shown that those things which are annoying to most people are such little personal habits as making noise while eating soup, having a bit of food on the mouth while eating, picking or snuffing the nose, picking or scratching at parts of the body, and the like However, a person should not need to give one's friends a test in order to discover what he dislikes. He should sense immediately when he has made a social error even though he may be in the company of those who are gracious enough to attempt to hide their

annoyance. Chilly social temperatures may be unpleasant, but it pays to be sensitive to slight changes so that freezes may be avoided. Before you can make people warm up to you, it is essential to learn to sense the effect you produce on others Remember The fact that you feel warm inside is no reason for assuming that you are irradiating that warmth—the other fellow may be freezing.

How to motivate others. If you have learned how to make people like you, and if you have learned to be sensitive to how they feel about you and how they react inwardly to what you do, you are in a position to try to influence them. As a matter of fact, if people actually do like you, the problem of motivating them becomes a minor consideration; they will want to please you and all you will find necessary will be to let them know what you want. But, since conditions are seldom so ideal, since even our best friends may have some misgivings about us at times, the task of inducing our friends to act according to our wishes is sometimes not so easy.

The greatest barrier in the way of motivating others is reflected in the way questions in this field are usually asked. A mother asks, "How can I make Johnny eat his food?" The salesman asks, "How can I make Mrs. Jones buy a refrigerator?" The teacher asks, "How can I make Bill study his lessons?" Listen to other questions of this sort and you will notice that either openly or implied in such questions is the assumption that pressure of some sort must be used to get others to act in a specific manner. This is a mistake

High-pressure Johnny into eating his food, Mrs Jones into buying a refrigerator, or Bill into studying his lessons and you may think you have gained your end; but it is all a delusion Persons who are pushed into any activity have doubts and eventual regrets for their acts even if they lose nothing by having yielded. The more such pressures are increased the more powerful does resentment against such force become, unless, to be sure, the discipline used is so rigorous that all personal initiative is killed Even so, there is likely to be a smoldering irritation which, when given a little opportunity, will burst into the

flame of hatred and react against the one who exerted the pressure The child who has been driven to conform is the one who breaks over the traces at adolescence. The woman who has been high-pressured by salesmen tends to build up sales resistance The boy who has been made to study is the one who is most likely to become a poor student by the time he reaches college Citizens who have been brow-beaten into submission by a tyrannical ruler will eventually break loose with a violent revolution The trouble lies in the fact that the one who engineers such pressure is so shortsighted that he cannot see beyond the act he wants the other person to perform He may argue that his own cause is righteous, that it is for the good of the one on whom the pressure is exerted, the fact is that the individual who is made to do something, even though it may be for his own good, will eventually rebel against such domination unless his spirit is entirely broken. However, human freedom has never been entirely snuffed out and, until it is, the tyrant, be he parent or political ruler, is sitting on dynamite

Since human independence is such a vital element in life, the one who would successfully motivate others must change the form of his question from "How can I make a person do so-and-so?" to the query, "How can I make him want to do it?"

It will be impossible for you to make the other person want to do something unless you have absorbed and apply the two principles which we have just been considering, namely. Avoid the tendency to classify a person and then to expect him to act as a member of that class should act Second, treat each person as an individual. If you would make a person want to act in a certain manner you must know his peculiarities and the ways in which he is different from everybody else.

The little things you should look for are his personal habits, his attitudes, his interests, his hobbies, his foibles, and his antipathies. Most important, when you try something, watch how he reacts to it. If he does not respond as you anticipated, do not get angry at him. It is you who have failed to do the right thing. You are to blame if he does not respond. Try something else. Do not persist in doing the same thing if it is socially ineffective.

Persistence in some method of dealing with others is no virtue in social relationships.

Open the way for a yes-response. Make it easy for people to say "yes" to you and make it difficult for them to say "no" and your social relations will be relieved of many a rough spot. Have you not encountered persons who make you want to say "no" even when there is no good reason for doing so? And are there not others whose wishes you desire to accomplish even before they have a chance to say what they want? Go over, in your mind, some people who affect you in each of these ways and you will find that this feeling of acquiescence or resistance does not depend upon the length of your acquaintance nor on how well you know them. Some persons seem to arouse antagonism in total strangers. Are you one of them? The chances are that, if you are, you do not know it; for those who bring out the stubbornness in others are usually socially blind and blame others for their failure to be agreeable.

The best way to get a yes-response is to find out what the other fellow wants and then suggest to him that he follow his own desires. The way to get a no-response is to figure out what you want and then, with little concern for the other fellow's interest, ask him to do it.

Getting a yes-response is illustrated by a method used by professional dog trainers in teaching a dog to sit up. The unskilled trainer is likely to grab the dog and to raise his head and forepaws so that he is forced into a sitting position. Even if the dog does not resist such manhandling, he does not learn readily. The expert trainer does nothing of the sort. He will take a morsel of food, hold it in front of the dog and, as the dog reaches to take it in his mouth the trainer will raise it slowly so that the dog is made to assume a sitting position before the food is given to him. Meanwhile he repeats the command, "Sit up." The dog is doing exactly what he wants to do all through this procedure—he is reaching for the food. The trainer has translated his wishes (for the dog to sit up) into something that the dog desires. Both get what they want; the trainer gets the dog into a sitting posture and the dog gets the food.

This principle is so simple and is so obviously important that it seems amazing that it is so often violated. Some people actually go out of their way to find out what the other fellow does not want and then set out to make him do just that thing. Why? Is it not because they want to feel superior to the other person? If so, the procedure of arousing opposition in the other fellow and then proceeding to batter down that opposition is an idiotic way to demonstrate one's superiority. The discovery of what he wants and then leading him to the fulfillment of that want is a much more adroit way of demonstrating social competence.

As a preliminary to the specific application of this principle, it is often necessary to overcome general personal resistance. For example, a door-to-door salesman knows that most housewives are antagonistic as soon as they see a salesman at the door. They may not even open the door, and if they do, may slam it in his face. One enterprising salesman boasted that he was making progress. Asked how he knew, he said he had made three "entrances" that day, whereas he had made none the day before. When questioned further, it was found that he had been told to stick his foot in the door as soon as it was opened and force his way in. He had not been quick enough with his foot on the previous days but now he was learning the trick. When asked if he had sold anything he replied, "No, I did not sell anything but I got to the place where I could begin my sales talk." What salesmanship!

Compare this with the clever ruse used by a canvasser in Seattle. It seems that this man learned that most of the people in Seattle want a "view lot." They pride themselves on the fact that they can see Mount Rainier or the Cascades from their front porch. Knowing this, the salesman would ring the doorbell, turn his back to the door, gaze in rapture at the mountains in the distance and, when the woman opened the door, he could be heard ecstatically saying "What a view! What a view!" Only an abnormally tough housewife could slam the door on the back of this enraptured lover of nature as seen from her front porch.

Give the other fellow credit for bright ideas. It took a long

time for a young man who held a minor executive position to learn to let his boss have the credit for the bright ideas that grew out of their conferences. Until he did so he and the boss were at enmity. When he learned this lesson, his superior became very fond of him. It came about in this fashion.

When first placed in the position of authority he assumed, as many young men erroneously assume, that his prestige depended upon his ability to develop and "put over" with Mr. A——, the president of the organization, a stream of brilliant ideas. His job, he thought, was to convince Mr. A—— that he was capable. When he discovered that the president was not very cordial to his suggestions, he determined that he must convince him that his schemes had merit. This led to the collection of arguments and evidence that he was right, but the more he fought for his ideas the greater became Mr. A——'s opposition. He discovered also that some of the ideas were later used, but never as the result of his suggestions.

Here was a situation that he could not understand. He was employed to develop original ideas, and yet when he did so, he found his efforts blocked He sought advice as to means for inducing his boss to appreciate him

It may be seen that his attitude toward the whole situation and the direction of his endeavors were diametrically opposed to the fundamental principle of social adjustment which we have been explaining. Mr. A—— had decided that the ideas of this man were not so good. The young man, in order to make his boss eat his words, was determined to demonstrate the worth of his ideas. Had he succeeded it would have been humiliating to Mr A——, but that is exactly what the man wanted.

He was urged to consider the feelings of Mr. A—— After all, the head of the organization should be the one to originate the excellent plans. He was told to give nothing more than suggestions, to give the president credit for all the good ideas, and that when he helped in organizing some new plan, the president should be made to feel that he was the prime mover. His job should be to make Mr. A—— feel important, and not to convince him that he had a genius working for him.

When he mastered his pride and did this, the whole situation was changed, Mr. A— warmed up to him, there was no fighting between them, and instead there developed a harmonious attempt to improve the entire organization.

How to convince people without arguments. "A man convinced against his will is of the same opinion still" Debating is a contest in which opponents use such devices as rhetoric, emotional expression, figures of speech, and apparent reasoning The objective of such a contest is for each side to convince the judges that they are doing a better job than their opponents. The beaten team may or may not agree with the judges that their opponents outdid them, but their belief or disbelief in the propositions involved in the debate are not changed by such a contest. In fact, an excellent and victorious debater may disbelieve the proposition he is defending in his debate. The significant factor is that the ability to win an argument has nothing to do with the truth of the subject matter of that argument An argument may be used to convince an outside observer of the truth of your side, but do not attempt to convince your opponent by such means

This is not a warning against arguing as such. If you and your friends enjoy a good argument, well and good. There is no more reason why people should not argue than that they should not play bridge, take part in a boxing match, play baseball, or engage in any other contest Win an argument about politics or religion, for example, and you may convince the other fellow that you are a better debater than he is, but you do not change his religious or political convictions by any such method.

To state the issue in another way, your best procedure will depend upon what you really desire to accomplish. If your purpose is to humiliate the other person and exalt yourself, a contest is a good method; if you wish to win a person over to your side, you will never accomplish it by beating him and thus humiliating him.

Sometimes a heated argument can be used effectively as a smoke screen to conceal some other objective. Some women are past masters at this trick and learn to permit their husbands to

win all the arguments while they get their way The winning of arguments builds up the self-esteem of the man, makes him glow with pride, to feel friendly to the wife who was the means producing this feeling in himself. As a result, he may grant her every whim as a reward. To be sure, it is a babyish response on the part of a man to succumb to such a trick; but there is quite a lot of the baby in all of us.

The principle involved is the same as that involved in letting the other fellow win any sort of contest in order to make him feel good. For example, a young employee, who happened to be an excellent golfer, was heard to remark that he had ruined his game during one summer playing golf with a boss whom he had to permit to win a good proportion of the time. He considered the personal esteem of his boss of more value than his prestige as a good golfer.

The same principle is illustrated in a more complex form by the story told of an enterprising advertising man who had a client whose dominant trait was the desire to get into an argument and to beat down his opponent He had prepared an advertisement and was about to show it to this cantankerous client when it occurred to him that the client was sure to object to it After some thought he hit on a plan He drew in a grotesque bow on the neck of a dog which had been used in the illustration in the ad. It was obviously out of place but it gave the client something to argue about Sure enough, it did start an argument and, after a pretense of arguing back, the advertising man agreed to take the bow off. He permitted the client to win the argument while he succeeded in getting the advertisement accepted in the form he wanted.[1]

Do not try to reform people. An excellent principle to remember is that most reformers are more concerned with themselves than they are with the salvation of others Even those persons who have a genuine interest in the welfare of others often have a big personal element in their activities. To be sure, this subjective factor is usually well hidden, but it is just this

[1] Ewing T Webb and John J B Morgan, *Strategy in Handling People*. New York Garden City Publishing Company, Inc, 1930, p 103.

fact which makes it necessary to see the real motives of the reformer and not to be deceived by his overt conduct This principle applies whether you are doing the reforming or whether you are the object of the other fellow's reformatory activities

A young man became very much irritated at a friend of his because he did not understand the workings of this principle. The two had been casually conversing to pass the time away when the young man, merely in order to make conversation, said something about the stock market Immediately the other came forth with a tirade, lasting for an inordinately long time, over the dangers and evils of speculating in stocks. In fact, he kept up his preaching with such vehemence that the victim of the sermon finally excused himself and left. He felt very much irritated because he had never engaged in any such speculative activities, had no intention of doing so, and felt that his friend had wronged him by giving him this lecture on the subject. The two did not meet until years later The young man was walking down La Salle Street when his reformer friend emerged from an office building wearing a grin which spread from ear to ear. After a few words of greeting had passed between them, the reformer burst forth with the statement "I just cleaned up three thousand dollars selling ———— short Not bad for a bull market, do you think!" The young man agreed that it was pretty good but, at the same time, he recalled the sermon which had been preached to him a few years ago Here was the man who had warned him against dealing in stocks literally gloating over a successful stock deal. He said nothing but, as he left his friend, he felt his anger getting more and more violent the longer he thought of the whole episode He thought "The old hypocrite! Here he gives me a lecture on stock speculation and then goes right ahead and engages in the very thing he warned me against!"

Had this young man understood why his friend preached him this sermon, he would have been more amused than irritated. The reformer had preached the sermon to himself—the young man just happened to be the audience

The person who sets out to reform others often has been hav-

ing a battle with himself and his activities are merely a projection of his inner conflict upon the first persons he happens to meet. In other words, when another person tries to make you a better person he is revealing that he himself would like to improve himself in the area in which he is preaching This should not be taken to imply that a reformer actually engages in the evils against which he preaches, but it does mean that he is afraid that he will do so, and he is really strengthening himself by arraying himself openly against what he considers to be an evil kind of occupation.

It is well to remember that, when you set out to criticize, to correct, or to improve others, you are really engaged in the process of denuding yourself You are disclosing your weaknesses to the world This principle holds in all cases of this sort except where the reformer is a professional who gets paid for his activities in cold cash or prestige rather than in personal satisfaction. Beware of the fellow who loves to reform you and beware of any attempt to improve others which gives you an unusual glow of self-satisfaction. Such activities are not as altruistic as they seem to be.

Associate with people having traits different from yours. It may be easier and more comfortable to mingle only with those persons who have traits similar to your own but it limits your potentialities of achievement if you do so. The reason why it is easier is that we are likely to be smugly complacent, and loving other persons is, in such cases, merely an extension of a love for ourselves.

The value of this principle is illustrated by the foresighted way in which one executive selected his assistants He happened to be a very high-strung person who tended to lunge into each task with little forethought. By this method he accomplished much because he ignored any details which might get in his way. While this method was relatively efficient, he realized the dangers involved, instead of priding himself on his efficiency, he guarded himself against the mistakes that might result from haste by selecting a secretary who was just the opposite. The secretary was a young man who was meticulous in his attention

to details, whose tendency was to foresee all the possible difficulties which might be encountered in the prosecution of a program. They made a wonderful team Contrast this wise choice of secretary with that of another executive of the same type who was so proud of his "forthrightness" (as he called his intolerance of details) that he picked a secretary who was just like him This team was continually blundering into unexpected difficulties and eventually made several big mistakes which wrecked the enterprise.

Some social groups are organized on this principle. They attempt to have a membership scattered through a great variety of professions, limiting the number of members who may be admitted from each profession. Thus they spread their contacts over a wide range of interests.

Most persons fail to extend the principle to the selection of companions in social affairs, a tendency which probably accounts for much of the boredom which may be found in parties A professor was heard to comment about the unusually pleasant time he had enjoyed at a party the previous evening He went on to say that he had spent it at the home of a friend where there were several manufacturers and one of these men had told him many interesting facts about mass production that he had never known In short, he had limited his contacts to such an extent that he had not realized that he had missed anything until some intelligent hostess had invited him to a party where he had to meet individuals whom he would never have met otherwise. In other words, when we select friends who reflect our own traits, we gain no more social perspective in most interpersonal relationships than we would get from looking at ourselves in a mirror and talking to our own image.

Most persons who announce that others bore them are in reality self-centered persons who refuse to become interested in anything outside themselves. They want companions who will reflect their own views, who agree with them and whose personalities are copies of their own. They never learn how much they lose through their own self-love One may gain not only monetary profit but a great amount of personal satisfaction by

associating with those unlike himself. Try to put this principle of wide association into practice and you will be surprised to find that the more different other persons are from you the more interesting they are After a time you will become thoroughly bored with yourself as well as those who reflect only your own traits. It is really wholesome to get tired of your own company. Try to spread out and others will become more interesting to you and you will become more interesting to them

Keep faith with those who trust you. There is a story about an inquisitive man who tried by devious ways to extract a secret from his friend. After hinting for some time he came right out and asked for the desired information.

"Can you keep a secret?" asked his friend

"You bet I can," replied the human ferret, his mouth watering with expectancy.

"So can I," replied the other, walking away

We all recognize that no one merits confidence unless he can keep a secret when the information is plainly labeled or clearly recognized as confidential A true friend, on the other hand, will go much further than refraining from betraying a confidence, he will not engage in social conversation about those he loves. While this may seem, at first reading, to be an overstatement, more extensive consideration will reveal that it is not. A lover will not talk about his sweetheart except to his closest friend The degree of reticence, moreover, is not in proportion to his bashfulness but to the degree to which he reveres her. The husband or wife who is continually talking about his or her spouse is thereby advertising to the world that they have little reverence for the person talked about You may talk about persons you admire; you do not chatter about those you love.

Closer scrutiny of most conversations dealing in personalities will reveal that they usually involve more than mere prattling; they often contain a little tinge of malice. The purpose is to undermine the standing of the object of the remarks, even though the purveyor of these statements may not be aware of his intention. Listen to the comments made at a party about a person who has left early and you will detect little barbs even

when the remarks seem to be complimentary Most slander is passed on in the guise of expressed doubts, little innuendoes, or thinly veiled accusations. The listener is likely to be made to doubt the good character of the object of such remarks and begins to speculate about what may be true and what may be false. *Nobody has said anything specific but all have been induced to doubt.*

The socially intelligent person should see beneath all these personal conversations The significant element is not what has been said about the target of these remarks but what the statements reveal about the one who makes them The listener who has learned his way in social affairs is not diverted from this factor to speculations about whether or not the remarks are true, but he becomes interested in the motives behind the one doing the talking He knows that "you can tell more about a person by what he says about others than by what they say about him " Talk about others and you are revealing your inmost self to anyone who cares to interpret what you are saying. Conversely, if you would see behind the mask of the other person, listen to what he says about people Suspect the fidelity of the one who continually gossips about the dishonesty of others, suspect the generosity of the one who accuses others of being selfish, suspect the industry of the one who attributes the trait of laziness to others, and suspect the good intentions of those who continually make derogatory remarks about the intentions of others. Consequently, when you hear a person making a personal remark, do not let your next thought be "I wonder if that is true?" Instead, ask yourself "I wonder why he is making that remark!"

Humor as a test of social objectivity. The purpose of social development is to become objective in your attitude toward yourself and toward others. A person who has achieved this goal is not self-conscious in his social relations, nor does he induce self-consciousness in others. Instead, there is a free interaction between them

A good test of one's nearness to this objective may be his use of humor Some people use humor as a malicious tool to hu-

miliate the other person Some use it to enhance their own self-esteem by being highly amused at the discomfiture of others. The socially mature person can see the humor in his own position and can even deliberately put himself into such a position that others will laugh at him

The inveterate practical joker is usually the individual who cannot take a joke. He goes about setting traps for the other person but is likely to resent it terribly when someone plays a joke on him That is, he uses situations which pass as funny to raise his status in relation to other persons.

On the contrary, the socially mature person realizes that he gets along with others better when he is the means of raising their self-esteem He can do that by furnishing them a little laugh on himself Which is funnier to you—when the other fellow slips on the ice and falls or when you do? If you laugh at the other fellow and feel sorry for yourself you are not so socially mature as when you feel sorry for the other fellow and can laugh at yourself.

QUESTIONS

1. Show how each principle set forth in this chapter is based on the general rule that social poise depends upon an increasing interest in the other person with less emphasis upon self-interest.
2. Cite instances from your own experience where you have observed individuals being hurt by the thoughtlessness of others.
3. The mistakes which arise from classifying persons have been pointed out Can you cite any advantages to be gained from personality classifications?
4. Are there any exceptions to the principle that social poise depends definitely upon tolerance?
5. Give practical situations which illustrate the importance of making it possible for the other person to make a yes response
6. Can you think of other ways, besides those given in the text, in which a person might profit by giving the other person credit for bright ideas?
7. Show why helping a person when he really needs help should not be confused with reforming him.
8. Give illustrations of social groupings which would profit from the principle that persons with different personality characteristics supplement each other.

9. Stress has been given to keeping faith with the other person as a substitute for attempting to outsmart him Give practical illustrations to substantiate this emphasis
10 From illustrations of humor which you have encountered recently, determine the possible significance of the way in which the different persons involved react to the situation.

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CHAPTER IV

HOW TO ATTAIN SOCIAL SECURITY

It is better to be nobly remembered, than nobly born.
Ruskin

THE ability to live at peace and in harmony with other human beings is the foundation upon which any kind of personal security must be built The worst menace to individual security is the hostility of other persons. Men once lived in mortal dread of storms, disease, and famine; they thought that these calamities came upon them because they had offended the spirits who controlled them Scientists have taught us how to deal with natural forces and we have some feeling of security in dealing with nature's laws But we know relatively little about means for dealing with the hate, the duplicity, and the greed of our fellow man. We may install rods to protect our buildings from bolts of lightning, but we are still threatened by bombs from enemy planes We may feel some security because we know how to raise large crops but, unless we learn how to keep others from taking the results of our labor by theft, pillage, and tyrannical taxation, we are in almost as sad a plight as our forefathers who depended upon superstitious incantations to produce good crops

Security rests on human understanding. If we understand the laws of human nature, if we know what makes the other fellow tick, and if we apply these laws in our dealings with others, there seems no reason why we cannot live harmoniously with each other. If we play with fire without knowing how it works, it may turn upon us and destroy all we possess and us along with our possessions. Misused, fire appears malignant.

Properly used, it is one of man's best friends; it keeps us warm, cooks our food, provides power for our machines, and fills us with a glow of comfort as we watch the burning logs in the fireplace People are certainly no more malignant than fire. If we know how to deal with them and obey the laws of human interactions, people can be the source of feelings of security and comfort, when we feel insecure, it is because we have disobeyed some human law Our disobedience may be based on ignorance, but the results are inexorable regardless of the reasons for the violation.

Feelings of guilt produce insecurity. A sudden drop through space, such as occurs in a fast elevator or in a parachute jump, leaves a peculiar hollow feeling in the pit of one's stomach A more intense, but similar, hollow feeling comes when one loses a loved one through death These feelings, however, are mild compared with the sinking feeling which comes when there is a fear that one has lost everything in life because of some real or fancied misdeed. If a woman's husband is killed, she may have a difficult time overcoming her grief, but if, just before his death she had a quarrel with him during which she said, "I wish you were dead," she would have added to her grief a feeling of guilt which would multiply her sorrow tremendously. A mother will outdo herself in nursing her sick infant, saying, "If he should die, I want the feeling that I have done all that it was humanly possible to do to save him." What she is really saying is, "My grief will be great enough, should he die, without having added to it a guilty feeling resulting from possible negligence "

These illustrations all point to a fundamental principle of human life. There is no suffering so terrible as that sinking feeling which comes with the realization that we have lost permanently the affection and respect of a dear one through our own shameful behavior

Little children have been known to wake up in terror in the middle of the night, screaming to their mothers not to leave them. Such a night terror may be the result of having gone to sleep with a feeling of guilt over some trivial violation of their mother's wishes It is clear, in such cases, that the mother has

created the impression that she would leave the child if he were not good One can imagine the lasting turmoil which would be precipitated were a boy's mother to die after some "shameful" act on his part and he was made to think that his mother had "gone on a long journey" because of his badness.

There is much talk about "feelings of insecurity" and the implication from most of this verbal sparring seems to be that a sense of security is based on financial independence, a good job, or the guarantee of something to eat as long as one lives. One may, indeed, feel some comfort in knowing that he will not starve to death, but panicky feelings of insecurity must have a deeper root in human emotions than that of the mere fear of starvation Unendurable feelings of insecurity are almost sure to rest on the realization that one is starving for friends and, in addition, that such deprivation is the result of one's own folly

Being secure versus feeling secure. The patterns for feelings of security are built in childhood If a child's parents demonstrate to him that they love him no matter what he does, he will learn to feel secure in their affection. He will try to please them by following their wishes but, at the same time, he will have the underlying assurance that some mistake on his part will not lead to their alienation. If the parents use the feeling of guilt as a club to intimidate the child into conforming to their dictates, he will develop a panicky sense of need which may follow him through life

If the child's parents, in addition to demonstrating to him that they love him unconditionally, teach him gradually to become self-reliant, he will learn to engage in activities which do not depend upon the immediate help or approval of his parents. But, in the background, he will still have the emotional satisfaction of security in their love.

Sometimes parents do not wish their children to attain this mature independence; so they set about to magnify the child's weaknesses, his errors, his incompetence, and his continued need for them If they succeed in such attempts, they produce an adult who can never feel self-reliant, whose only security comes through dependence upon his parents or on someone

who becomes a parental substitute Life is a great threat to such persons and they must find security in something outside themselves

Should the child rebel against such continued subjection, he may show an overanxiety about becoming independent He may become stubborn, irritable, find himself unable to cooperate with others, while putting the blame on them for their failure to cater to him He makes frantic attempts to be self-reliant but often fails, being obsessed with the feeling of guilt which carries over from his infantile defiance of his parents

Hence, the best foundation for a feeling of security is the possession of parents who had the correct attitude toward your independence when you were a child If you have not been so fortunate in your selection of parents, the next best thing is to do the best job with yourself that you can, in spite of the poor start you received. The important factor to bear in mind is that, if you are filled with a feeling of jitteriness over every bit of thwarting, especially if the uneasiness seems out of proportion to the objective difficulty, the probability is that the real reason for the internal panic is the habit of feeling insecure, a habit which probably was taught to you by your parents

Wholesome self-reliance. If one has been fortunate enough to have had parents who gave him shelter just as long as he needed it, and if they have taught him to become self-reliant by permitting him to solve, for himself, problems of increasing difficulty, he has very likely developed a personal attitude of wholesome aggressiveness which incites him to confront any difficult problem or to face a danger with confidence. In other words, his feelings of security are personal habits which operate regardless of the circumstances in which he happens to be placed. If his parents die, he feels sorrow, but he does not feel as though the bottom had dropped out of his universe If he loses his job, he may feel a jolt; but he is sure he can get another He takes defeat in his stride; defeat never gets him down.

Furthermore, such a person is a realist He never imagines that life is going to be easy for him. He expects rebuffs and disappointments, but they are all a part of the game. The first

step in attaining a feeling of security is, then, a realistic survey of the extent to which we have been influenced by our early training, the degree to which we may be falsely blaming some superficial or ephemeral event for an attitude of fear which is inherent in us We must realize that there is little relationship between our feelings of security and the degree of security which actually exists for us

In addition, we must be realistic about our evaluations of others. Too often we get an idealistic view of so-called human-nature and then blame others because they do not measure up to our fictitious notion of what they should be. We must never lose sight of the fact that individuals differ There are liars and there are honest men There are those who love us and there are those who hate us. There are dissemblers who act one way and feel another, and there are straightforward individuals. There are dependable persons and there are those who are fickle There are those who try to dominate others at any cost and there are those who will cooperate If we get the different sorts mixed up, we have no one to blame but ourselves. It is no excuse to say that they deceived us. Of course they did That is part of the game of living—we all put our best foot foremost and hide our weaknesses. It is certainly idiotic for us to dissemble and, at the same time, to expect others to parade their vices openly

This means that security is an individual affair. Each situation must be handled differently. Your jewels may be secure if entrusted to one person without even a receipt for them, whereas they may not be secure from another person even when locked in a safe It is too bad when you entrust them to the thief and lock them in the safe as a protection against the honest man. After you have been deceived it does little good to howl about the perfidy of the wolf in sheep's clothing. You should have seen through the disguise in the first place. The fact that you were deceived is merely evidence that you should have your social eyes examined.

Social isolation. Disheartened by the realization that, whenever men have to deal with each other, there is continual dis-

cold and fighting, some have tried to run away from it all, hoping to gain happiness in isolation A prominent businessman, unable to tolerate the incessant wrangling inherent in his personal contacts, resigned from all his New York connections and went to live in primitive fashion on a South Sea island An actor fled to an inaccessible spot in the jungles where he thought he might live in peace. Many professional people nurse the dream of retiring to a little spot in the country where they can be self-sustaining

Fortunately, most of us do not attempt to attain physical isolation from our fellows, at least during the major portion of our lives. There would not be room for all of us to have a separate plot of earth upon which to be self-sustaining Inevitably the trend is toward cooperation and not toward isolation. The only reason that a few can remain in isolation is because other human beings tolerate them as queer and permit them to go their own ways

Furthermore, one who attempts to live in seclusion cannot find much security in such an existence. As long as he remains in abject poverty, he may continue unmolested Should he manage to make himself fairly comfortable through his own efforts, he would soon arouse the enmity of those who were not so comfortable They would be able to peer through any barricades he might erect and perceive the fruits of his labor; and they would then take steps to deprive him of what he has acquired One may occupy a desolate cell without interference; but a comfortable hermitage is sure to be demolished by envious outsiders unless protected by an adequate police force. In short, the only way in which an isolate can possibly find security from his fellows is to have absolutely nothing that they could possibly want It certainly seems better to attempt to gain social security by learning to gain the good will of our fellows than to run away and attempt to hide from them.

A small proportion of persons attempt to find safety from the world in the seclusion of their own thoughts and feelings. They realize that they cannot run away physically, so they attempt

mental isolation. Introversion is the name given by psychologists to this tendency When they have become extreme, introverts attempt to close their sense organs so that they cannot see, hear, or feel the significance of what is going on about them, and they refrain from responding to their surroundings so that they become relatively inert In the final stages of withdrawal, victims of this form of escapism become so out of touch with life that they must be given institutional care. Only because more realistic individuals are willing to care for them is it possible for them to exist at all Mental withdrawal from life is an even more futile performance than trying to withdraw in a physical sense

Having arrived at the conclusion that feelings of security must come as a phase of social living, we may be able to examine certain aspects of interpersonal relationships and discover factors which contribute to feelings of security and those which detract from it

Exploitation of others. First, there is the social leech, the one who lives from the lifeblood of others and gives nothing in return. The leech comes in varied dress. Sometimes he is merely a grown-up baby who nurtures the idea that he should be cared for throughout life in much the same loving way that he was protected and fed by his mother. Others make no defense for the unsocial methods they adopt and become criminals and outcasts. Still others try to make their methods of exploitation seem reasonable by formulating some general principle, such as, "No man can be permitted to starve, therefore you must feed me."

Most persons become so engrossed in their sympathy for the one who has been bled by a social parasite that they devote little thought to the thief or the leech, whichever he happens to be, except to hope that he is properly punished. If, instead of indulging in sympathy for one and hate for the other, we study the way in which social parasites grow, we might learn some valuable lessons How did they come to learn such unsatisfactory methods for trying to gain the same thing that all

of us want? Usually they are the victims of well meaning teachers who had no idea that they were training them to be exploiters of others

There are so many kinds of exploiters of others that it would lead us far afield to attempt to study them all Instead, it may be instructive to examine the variety of person whose basic viewpoint is that the world owes him a living and he is out to collect He thinks that, in some way which he does not take the trouble to analyze, because he is alive he is somehow conferring a favor on mankind. This favor is not dependent upon any contribution he is making to society nor any he hopes to make In fact, it never enters his head that he should make a contribution He is here, and that fact establishes the principle that others should take notice, should see to it that he is well fed, well clothed, that his high standard of living is maintained, that he is able to keep his self-respect, and finally that he is cared for through a ripe old age

Such an attitude can best be begun in childhood by doing so much for the individual that he comes to expect all kinds of favors. This will be easy in cases where the child is very pleasing in appearance, where he has learned charming manners, and is given the opportunity by sufficient contact with older persons to obtain favors from them. Have you ever observed the treatment accorded some charming boy by a visitor? No sooner is he presented than he will exclaim, "Oh, what a charming child, what lovely hair, and such a sweet smile. Here is a nickel." When a child is treated in such a manner frequently, and by different persons, he cannot be blamed if he learns to expect gratuities of one sort or another from all those around him. He comes to believe that they are his due. He resents it if, perchance, someone does not happen to treat him with the expected courtesy He believes there is something wrong with that person. It is amazing how many adults think a favor has been conferred upon them if some handsome child smiles at them, and who feel impelled to pay the child for it

Some adults go through life exploiting others in a similar childish fashion For example, a group of adults were playing

a game in which each player took his regular turn. It happened that a certain young woman got into a spot where she would benefit greatly if she could exchange her playing sequence with another contestant "Please let me go before you?" she whined in the same tone that a child uses when wheedling a doting grandmother. Her plea was so enticing that the man whom she was victimizing gave in. But when he yielded on three succeeding occasions to the same plaintive requests, his wife got tough with him and told him to stick to the rules of the game.

What really made the wife angry was that her husband was enjoying the exploitation. It annoyed her to see her husband being duped by a grown-up baby in much the same manner that adults enjoy being inveigled into giving gratuities to beautiful children. An ugly little brat or an unpleasant adult is not so likely to be spoiled because we do not feel inclined to pay them for a mere smile The pretty child learns to take advantage of his prey not because he is perverse, but because adults have the misguided impulse to pay any charming individual who favors them in any way. Why should such a child or any such spoiled adult do anything for himself when all he has to do is to turn on the charm in order to make the gifts come rolling along?

What about the person upon whom the social parasite feeds? At first he is likely to gain a false sense of security from the blandishments which he receives from the one who is exploiting him He believes that he has a fast friend upon whom he can depend in a crisis Even when he gets the first indications that he has been mistaken, he is likely to ignore the warnings and give more and more of his lifeblood to the leech who has victimized him The fidelity of the responses of the other person can be tested in a very simple manner watch how he reacts when you are suffering reverses The true friend will become more attached to you when you are in trouble than when things are going well. The leech will begin to loosen his hold when your lifeblood begins to thin out. If there were no other advantage to be derived from adversity than this one, it would

pay us all to suffer reverses as a means for distinguishing our true friends from those who are merely taking advantage of our gullibility

Stubbornness and fighting. Some infants have the misfortune to be raised in the care of a mother, father, or nurse whose main ambition seems to be to dominate the child in every way. Somewhere between two and six years of age, such children frequently attempt to develop a little individuality and independence. Realizing that such attempts are usually frustrated by their bossy overseers, they demonstrate their freedom by a type of stubbornness which becomes very irritating to adults. No matter what they are asked to do, they refuse. The most common word in their vocabulary is "no." They are described by others as willful. From their own point of view, obedience is a form of slavery, disobedience is synonymous with liberty. They do not feel free unless they are opposing somebody.

When such childish negativism forces the nagging adult to ease the pressure, the child feels a sense of exhilaration. He feels secure in the belief that he has found a way to dominate his universe. He has found freedom in stubbornness and fighting. How many adults behave in just this manner! The more stubborn they are the more free they feel. They are never so happy as when they are in a fight.

This inept stubbornness expresses itself in varied forms. Some children give an emotional demonstration at the slightest thwarting—a demonstration which goes by the name of a temper tantrum. Some refuse to eat, some hold their breath until their faces turn blue, some have spells of rigidity, some pout, and some cry. In fact, such children will do anything which brings those who resist them to terms. They usually experiment with different methods until they find the sensitive area of the particular adult who stands in their way and then use the device which is effective with that person. They become unscrupulous warriors. They gain a certain degree of freedom and security because of the nuisance value of their stubbornness. Those around them find it easier to give in than to fight with them continuously.

Some adults dress up their stubbornness a little differently but it is still the same sort of negativism which the child exhibits in his temper tantrums. They often hide it under the pretense of logical deliberation. For example, a person will wait until the other fellow expresses an opinion or viewpoint, whereupon he will launch out with some criticism or opposition It makes little difference to him what the issue happens to be—he is against it. Frequently, he wins the argument, not because of the soundness of the logic which he musters to defend his position, but because the other fellow becomes bored with what is obviously a talking contest and not a logical discussion. Such a person gains a false sense of conquest because those who know him retire as soon as they see him start on one of his self-instituted battles • He may feel secure because he always wins, but his security is of the same order as that of the infant whose parents get tired of his resistance

These negativistic persons may gain another illusory advantage They win the support of those who do not know them very well This may be illustrated by the escapades of a little girl of four who found a marvelous way of outwitting her mother. She discovered that when she had a temper tantrum in the presence of strangers, these strangers invariably sided with her and against her mother On one occasion, for example, she wanted a toy in a department store. Her mother refused to buy it, whereupon she rolled on the floor and screamed until quite a crowd had assembled The mother, realizing what was happening, tried to drag her away from the scene by force. This made it appear that she was an ununderstanding and cruel mother One onlooker was so impressed by the demonstration that she reported to a humane society that this mother was unfit to take care of her daughter

Too many of us are inclined to judge the merits of some individual's so-called cause by the degree of stubbornness he manifests or the intensity of the show he puts up in defending it If we could but realize that many such persons are not so much interested in the immediate issue as they are in demonstrating to themselves that they are powerful enough to over-

come any and all opposition, we would not be so ready to follow their lead

Stubbornness and fighting should be the last resort of the man whose back is to the wall. It would pay us to beware of the tendency to fight on the slightest provocation. Furthermore, we should be cautious about following the leadership of a chronic fighter About the time we get interested in winning the cause he advocated, we may find that he has shifted to the other side or that he has become involved in some new and entirely different issue The chronic fighter is still a child in a mature body—interesting to watch but unwholesome as an ally.

Hiding behind childish beliefs. The Santa Claus myth symbolizes to the child the belief that there are those who love him and who will freely give to him almost anything for which he asks. To an adult Christmas represents the celebration of an interpretation of the social universe which we all enjoyed as children and which many of us still enjoy as make-believe.

The wholesome adult gives up any childish idea that he may have had that the actual universe will correspond with a continuous Christmas celebration, he knows that he will not have everything he desires dropped gratuitously into his lap The unwholesome adult may still retain his childish expectation that, in some fashion which he does not attempt to analyze, fate will be good to him

An interesting aspect of such trust in a benign universe is the fate which befalls those credulous persons who believe that they will get something for nothing. Some become outright gamblers, playing slot machines, horse races, or throwing dice, firm in the belief that someday good fortune will smile on them and they will make a "killing." Some put their faith in a social system whereby all will be able to receive bountifully from a treasury to which no one contributes—their belief reminds one of the superstition that there is a pot of gold at the end of the rainbow Others try to ride the tide with some political group, some industrial upheaval, or the leadership of some person who promises gratuities which he is obviously in no position to grant.

What teases these people into a false sense of security when they follow any of these trends is that someone is continually being rewarded with unearned windfalls "If he can be the lucky one, why cannot I someday be the winner?" each one asks. Each basks in the hope that he may be one of the few whom fate will reward.

The retention of childish myths by adult human beings paves the way for the well-known game of fleecing. The crook entices the "lamb" to venture into an unknown realm where there are supposed to be unheard-of rewards, strips him of all he possesses, and then drops him. The confirmed "sucker" is only temporarily discouraged, he sets out by real work to accumulate another stake, and then is ready to be victimized by the next charlatan who happens to come along

One who sets out to get security by living in a world of fiction should determine beforehand that he will be satisfied with the pleasure of hoping, the odds are strongly in favor of getting hope and nothing more. Most of us want something more substantial One may gain some pleasure by living in a dream-world, but he will get more security by facing reality.

Outsmarting the other fellow. If you have ever conceived the notion that you could gain permanent security by duplicity, it might be well to remember that the double-crosser may be triple-crossed by another who plays him at his own game. This is how it was done in one instance. It was agreed between two crooks, Bill and Joe, that the possession of an article should be decided by lot Bill was to prepare two ballots, putting his name on one and Joe's name on the other They were to be put into a hat and Joe should draw. The name on the ballot which Joe drew would decide the ownership. Joe, knowing that Bill was not to be trusted, decided in his mind that Bill would put his own name on both ballots, thus making sure that he would win. So Joe proceeded as follows. He drew a ballot with one hand while nonchalantly lighting a cigarette with the other He gave one look at the ballot which he drew and, although it said Bill, he cried, "I won," and applied the match to the ballot. There was no way in which Bill could

verify the truth of Joe's assertion but to look at the remaining ballot Since it had his name on it the implication was that the burned ballot contained the name of Joe, unless, of course, he admitted that he had put his own name on both of them.

To be sure, there are many ways of attempting to outwit the other person which do not involve actual falsehood but, no matter how clever one may be in evading the spirit of the law while carrying out the letter, no matter how much cleverer than his fellows he may think himself to be, a life based on evasion, double-dealing, or outright cheating makes for a very precarious existence.

There is no permanent feeling of security to be derived from unfair practices no matter how cleverly they may be handled. If one has once gained the reputation of being a crook, one is mistrusted no matter what he does, he is likely to be blamed for any theft or trickery in the community, and he soon finds himself an outcast except by those who are as guilty of duplicity as himself Many a schoolboy has learned this lesson to his sorrow For example, a boy was caught in the act of killing some little chickens when he was a tiny fellow. He repented his act but, whenever any animals were found dead for years after the first incident, he was either openly blamed or tacitly suspected. He was guilty of no killing except the first, but he suffered as much ostracism as though he were

Such a person may loudly proclaim that he is being mistreated. He probably is But, the plain fact is that, once a person has erred, he has a hard time living it down. This being true, it would seem that the best way to teach young people to deal squarely with their fellows is to make them understand that they are favoring themselves more by straightforward living than they are benefiting anyone else.

Too often a child is made to feel that he is conferring favors on others when he is honest with them. He gets the queer notion that he can continue forever in deceiving those around him, or that they should thank him when he is honest for a change. To counterbalance any such tendency in the growing child, it

would be well to give him the genuine feeling of security which comes from the knowledge that others trust him, and he will not exchange it for any confidence in his own ability to take unfair advantage of them. Once one has lost the trust of his fellows, whether he merits such distrust or not, the only way he can regain it is by being so excessively straightforward for such a long period of time that others will learn to regain their confidence in him.

Security in clubbing together. When a bully moves into the neighborhood, it is normal for the smaller boys to "gang up" on him in self-defense. The appearance of the bully will fill one lone little boy with fear, but the combined force of a group of little boys will be more than a match for one big boy. Our forefathers realized that for one state, such as Pennsylvania, Virginia, or Massachusetts, to attempt to stand alone was precarious business, but the union of the states provided a foundation for real strength and stability. On the other hand, there seems to be a limit to the advantages to be derived from combinations of individuals or groups of individuals. Too large a social organization seems to lose strength because of the burden of its own weight. We do not know the optimum size of any clubbing together of individuals, but we do know that some sort of union with others provides more safety than for each man to attempt to stand alone. For each individual, the core of the problem is a clear understanding of just what he may gain or lose by each specific sort of group participation.

Such an understanding is sure to bring with it a realization that the benefits are not all on one side. A man cannot hope to gain much from clubbing with others unless he makes some contribution to the group. There are persons who never seem to sense any such obligation on their part; some even demand protection from the group for dangers which they themselves created. They remind one of the little boy who throws stones at the neighbor's boy and then runs to his father to protect himself from the whipping he should get. Many a father has found himself at enmity with the whole neighborhood as a result of protecting such a scamp of a son. The security which comes

from social unity must be a product of the individual contributions of the members of the group If the individual members have no sense of responsibility, if they take security but contribute nothing, the strength of the organization soon weakens and finally vanishes entirely

It is also well to keep in mind the fact that, when one is an avowed member of a group, any action on his part is likely to be interpreted as characteristic of that group. This is true even in situations where he may think his conduct is purely his own *private affair* Many *racial prejudices*, religious intolerances, nationalistic hatreds, and many industrial conflicts are based on the fact that irresponsible acts by individuals have been interpreted as characteristic of all the members of the group. It does not change the fact to state that others have no right to blame the group for the errors of individual members. The point is that they do If you are a well-known member of a fraternity, for example, and act in a boorish or dishonest manner, those who observe your conduct are almost sure to snub or otherwise punish innocent members of the fraternity.

Under what circumstances should a person change his allegiance from one group to another? In some instances a shift is impossible and the only course is to give one's loyalty to the group in which one finds himself, this is true, for example, when one is a member of an easily recognized racial group On the other hand, it is relatively easy to change one's religious or political affiliations It would seem that, if one is a member of a group from which he cannot sever his relations, it is the part of wisdom to help himself by working toward the improvement of the group One gains more by trying to improve one's race, for example, than by belittling it.

Some persons look around for the most exclusive and closely knit social organization and then move heaven and earth to become members They seem to feel that, once accepted in such an organization, they have gained the optimum of security. Some go through a process of "climbing" into bigger, more exclusive, and more snobbish organizations They may find, to their sorrow, that it is much better to be welcome members

of a humble organization than unwelcome interlopers into a club to which they are not qualified to belong

Whether a person can find security in social organization depends upon the degree to which he can become an integral part of that organization. One should be a little less anxious to join a group than the members of the group are to have him. However, there are all degrees of variation in this respect At one extreme are chronic joiners—those who seek membership in any and all organizations. At the other are those who distrust all organizations—they are confirmed individualists and want to play a lone hand Balanced living falls somewhere between these two extremes.

Reliance upon leadership. To what extent may one find security in trusting his fate to the leadership of others? History supplies many examples where individuals and groups have been lulled into a false sense of security and have trusted their destinies to unscrupulous individuals who later betrayed them On the other hand, there are probably as many counterbalancing instances of benign leadership, instances where followers have been greatly rewarded by trusting the judgment of their officers

Whether or not one is safe in trusting a leader is dependent primarily upon the purposes and attitudes of the officeholder. It is less important to know whether the officer has attained that position by common vote, by seizure, or by inheritance than it is to know what his personal plans and purposes are. The worst tyrant may have secured his power by legitimate means

The ability to discern the real attitude of a leader is complicated by the fact that it may change. A perfectly beneficent and well-meaning person may be placed in office and, due to pressures and developments of one sort or another, may change into the sort of person who uses the protection of his office to exploit his subjects Hence, the price of security under a leader is eternal vigilance. Eternal vigilance is not synonymous with chronic suspicion—it is possible to be alert without being eaten up with distrust There are, however, certain guides which may be used to detect the underlying purposes of both the office

seeker and the officeholder These principles are outgrowths of the democratic way of life as practiced in this country

In the first place, it pays to suspect the good intentions of one who protests too vehemently the unselfishness of his purposes, who promises too much when up for election, and whose idealism has never been very pronounced until he became a candidate It is better to look for evidences of fundamental honesty in the aspirant for office than it is to be carried away by glowing promises. It is also well to observe how well such promises are remembered and kept after an election

Another rule is that the man who accepts leadership only when he is really needed is more likely to be a trustworthy leader than one who appears anxious to use dictatorial methods If the candidate for office has really been drafted to fill a genuine need, it is a good sign. If he merely pretends that he has accepted his job reluctantly as a cloak to cover tyrannical intentions, the outcome is not likely to be one of security for the people who elect him But how can one tell what his intentions are until after he has been given office? The following rule will help

Give a man a position of minor authority and see whether it "goes to his head" If he is carried away by the importance of his position, if he struts, bosses others arrogantly, and demands homage and subservience, it will be well for those who have the choice in their hands to avoid him as a leader. The chances are that the higher such a person goes, the more dictatorial and intolerant he will become.

In short, the underlying attitudes of a man can best be discerned by watching for little signs in his past life when the present issue of office was not so prominent Beware of the person who suddenly seems to be transformed into an entirely different person when he becomes a candidate for office or when he is given some position of authority.

These principles are very simple and should be easy to apply were it not for certain factors which dim the vision of those who have a vote in the selection of an officer. The most blinding element is that of need. Those who are in distress feel

most vividly the need for the guidance of someone in whom they can put their trust, but their emotional turmoil is very likely to distort clear vision. The cues which would indicate to them the real motives of those who ask their support can be obscured by the most ridiculous promises which would never be believed in a more serene setting Those in need should sharpen their wits lest their hunger for security induce them to be lulled into submission by one who proclaims his noble intentions and makes glowing promises which he has no intention of fulfilling

Ups and downs of fortune. A wise old man once gave a group of students some excellent advice He said: "Sometimes in your lives you will almost surely find things moving in your favor more than you expected. When such good times come, use the opportunity to get ready for bad times, for they will surely follow If you make such preparations, the bad times will be cushioned and you will be better able to take the jolts and, in addition, be able to make plans to enjoy the next wave of good times." Another wise old man gave some equally good advice, although it had a different emphasis He said: "When things are so black that you think the next step is sure to bring complete destruction, remember that conditions will not continue to get worse forever, and when they are the blackest, the nearer you are to the dawn."

These two bits of advice are equally valuable and are both based on the same fact about life. Life is a wheel to which each man clings for a time If a person happens to be near the hub, there seems to be little motion, if he is near the rim of the wheel, the rate of change is greater But regardless of the apparent speed of movement, the fact is that events move in cycles with the trend continually changing. At one time you are going up, then you are coming down.

The wise man uses prosperity to prepare for adversity and he uses adversity as a time to get set to move up with the tide when it changes. The ignorant man gives up all hope when things are bad and ignores the possibility of a reverse when things are going well. The realist does not try to buck the tide;

he observes the changes in trend and rides with the movements of the wheel. Needless to say, the majority of people are not such realists; they respond emotionally to the events of the moment instead of preparing realistically for what must be ahead.

When things are blackest, it is wise to forecast that they will be brighter, when things are brightest, it is wise to forecast that they will darken If the world ever goes to destruction, it will proceed in the form of billows and not by a straight-line nose dive. The higher you rise the greater will be the fall when the props are knocked out from under you, why not get ready to cushion the shock? It is an unwise man who feels secure in the hope that events will continue to remain as good as they are, or who is transfixed with the fear that they will continue as bad as they are. The wise man does not attempt to predict just when the tide will turn but he knows that eventually it will turn

Inner stability. All that we have said about social security leads definitely to the conclusion that a sense of security is an individual affair. A person may feel momentarily secure because of some recent experience or he may have developed the habit of feeling secure because of a sequence of experiences which fostered such an attitude. Individuals differ in the extent to which they have developed this attitude, they range all the way from those at one extreme who rarely, if ever, feel any security to those at the other extreme who seldom, if ever, feel insecure. The essential problem for each individual is to understand the degree to which he has developed this habit If we have failed to develop the attitude of feeling secure, why excuse our fear of failure by calling attention to the stresses to which we have just been subjected when others have met the same circumstances with the finest type of courage? Or why get all puffed up and take credit for some good fortune which we have never worked for and which we did not even foresee?

The social realist is not so much concerned with success or failure as he is in learning the rules of the game with each new experience. Security can come only when one knows how to live, not from gloating over the fruits of some recent success.

If you know how to make money, you do not need to worry when you lose some, for you are sure to be able to make some more. If, on the other hand, your possession of money has resulted from an accident, you feel insecure in its possession, knowing that if you ever lose it you will probably never get any more.

The social realism which we are advocating is based upon a very simple rule. It is this. In so far as you know you are indispensable to others you are entitled to feel socially secure. If, on the other hand, all you do is to show people that you need them, that you cannot get along without them, they may have enough paternal spirit to care for you and to carry your burdens but, when you get too heavy, they will drop you As you make yourself more and more essential to their well-being, you can be sure they will become more and more interested in making your welfare their own personal problem. The infant who depends upon his mother may develop a panic at the idea of being deserted by her But the socially mature person has long outgrown any such panic for he knows that others need him too much to dream of deserting him.

The feeling of security is enhanced, moreover, when a person makes himself indispensable in many spheres. By being the means of making others feel more noble, more efficient, more intelligent, or happier, you can bring a warmth to them which they cannot forego and they will come to love you. By being a good workman, you may make others want to hire you; or by being a good employer, you may make others want to work for you. By being a good parent, you may make yourself necessary for the happiness of your children, or by being a good child, you may make yourself essential for the happiness of your parents By producing better goods, you may make others want to buy your wares. By being trustworthy, you may make others look to you for guidance;

Hence, the greatest degree of social security will come when you realize that you are contributing in many ways to the needs of others. There is danger of overspecialization. If you contribute in only one way, your offering may become outmoded

and you will be discarded. Be alert to all the needs of others and strive to meet all those needs. Do not decide what you want to give and then expect others to want what you choose to contribute Rather, find out what others are needing now, note how those needs are changing from time to time, and then see to it that you are making some continual contribution to those needs. It is foolish to attempt to make people buy something they do not want just because you are producing it. Produce what they want And remember, the final test of social success is this· Will others miss you when you have gone?

QUESTIONS

1. Can you give further evidence for the proposition that social security rests upon human understanding?
2. *Does the insecurity which grows from a feeling of guilt* depend upon the guilt being real? Can you give an instance where feelings of guilt are out of all proportion to real guilt?
3. Outline practical situations which will foster feelings of self-reliance.
4 Draw up the advantages and disadvantages which may result from social isolation
5 Can you give other illustrations of the fact that some persons enjoy being exploited?
6. Under what circumstances is self-reliance likely to become obnoxious aggressiveness?
7. Distinguish between the effect of entertaining stimulating ideals and the retention of infantile fantasies.
8 Can you give reasons why men persist in believing that it pays to attempt to outsmart the other fellow?
9. As groupings of individuals become larger there comes a point of diminishing returns from such consolidations Can you state some factors which affect the changing values?
10 Discuss the values and disadvantages of relying on leadership
11 What practical value has the adherence to a belief in the changeableness of life?
12. A later chapter will be devoted to the development of patterns of life which make for stability At this point can you enumerate some elements which contribute to inner stability?

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CHAPTER V

HOW TO OVERCOME HANDICAPS

"All sunshine makes the desert
Arab proverb

A MAN has little to boast about if he defeats a competitor who is so much his inferior that he does not have to put forth any effort. It is not even interesting to a bystander to see a completely one-sided race. But when a contestant, who seemingly did not have a chance to win, comes from behind and surmounts his apparent inferiority, the spectators will rise as a body to applaud.

Since the word "handicap" is a sporting term, its use in connection with some personal or physical disadvantage suggests that the one who must surmount some barrier or carry some extra load should take a sporting attitude toward such an additional requirement for his success. In sports a handicap is a disadvantageous condition imposed upon a superior competitor so that the inferior contestant may have a chance to win It is an honor to be handicapped, a challenge which should bring out the best in a person.

Personal handicaps as instigators to success. Seated at his desk in school was a frail, fearful boy of eight with a face which bespoke hidden panic. When he breathed he wheezed When called upon to recite he rose with shaking knees and quivering lips, mumbled incoherently, and collapsed into his seat. If he only had handsome features it would have helped a little; but no, his teeth rushed out at you when you looked at him. With all his handicaps, however, this boy had a fighting spirit. Indeed, his very handicaps increased his zeal to fight. He would

not be downed by the defects which opened him to the ridicule of his comrades He turned his wheezes into hisses of determination. His quivering lips stiffened as he set his jaw with a resolve to overcome his fears He used his handicaps as the very rungs of the ladder on which he climbed to fame. Those who had laughed at him came to love and honor him. This boy was Theodore Roosevelt.

Instead of falling into the trap of self-pity and instead of babying himself, "Teddy" set out to overcome the barriers which had been put in the pathway to success. He noticed that strong boys played active games, swam, rode horses, and did hard physical work So he became active, rode, played, and worked with a vengeance, so that, before he had reached college age, he had built up his health and strength by constant and systematic exercise and by hygienic living In later years he was known as the man of powerful physique who spent his holidays rounding up cattle in Arizona, hunting bears in the Rockies, and chasing lions in Africa.

Furthermore, he observed that others who became engrossed in doing exciting acts seldom had time to bother with an analysis of how they felt or whether they were afraid or not So he became a cowboy, took to rounding up cattle in the spirit of true adventure, and found that he, too, did not have time to be afraid. Finally, he learned the little trick of being interested in those persons he met and got over his self-consciousness by being interested in them. He learned really to like people and his exclamation of "dee-lighted" when he was introduced to a stranger was no sham with him. It is possible that if he had been born without his handicaps he might have been a very ordinary man His disadvantages stimulated him so that he became powerful, fearless, and loved by all who knew him.

Should all handicaps be overcome? Unfortunately, when we hear an account of the manner in which some such person as Theodore Roosevelt surmounted his handicaps, we tend to generalize and to assume that each individual should start out bravely to overcome any obstacle which confronts him, no matter how imposing it might be. Indeed, educational theories

have been colored by such a conception, the idea being to make all persons as nearly alike as possible. This procedure can be carried to an absurd extreme, as is illustrated by the following fable.

In antediluvian times, while the animal kingdom was being differentiated into swimmers, climbers, runners, and fliers, there was a school for the development of the animals The theory of the school was that the best animals should be able to do one thing as well as another.

If an animal had short legs and good wings, attention should be devoted to running, so as to even up the qualities as far as possible. So the duck was kept waddling instead of swimming. The pelican was kept wagging his short wings in the attempt to fly. The eagle was made to run, and allowed to fly only for recreation, all this in the name of education Nature was not trusted, for individuals should be symmetrically developed and similar, for their own welfare as well as for the welfare of the community

The animals that would not submit to such training but persisted in developing the best gifts they had, were dishonored and humiliated in many ways They were stigmatized as being narrow-minded and specialists, and special difficulties were placed in their way when they attempted to ignore the theory of education recognized in the school

No one was allowed to graduate from the school unless he could climb, swim, run, and fly at certain prescribed rates, so it happened that the time wasted by the duck in the attempt to run had so hindered him from swimming that his swimming muscles had atrophied, and so he was hardly able to swim at all, and in addition he had been scolded, punished, and ill-treated in many ways so as to make his life a burden He left school humiliated, and the ornithorhynchus (duckbill) could beat him both running and swimming Indeed, the latter was awarded a prize in two departments

The eagle could make no headway in climbing to the top of a tree, and although he showed he could get there just the same, the performance was counted a demerit, since it had not been done in the prescribed way An abnormal eel with large pectoral fins proved he could run, swim, climb trees, and fly a little. He was made valedictorian.[1]

[1] William H. Burnham, "Success and Failure as Conditions of Mental Health," *Mental Hygiene*, 1919, *3*, pp 391–392.

"Be yourself," this fable tells you. Just as it would be better for the eagle to improve his flying instead of trying to excel in climbing, so it would be better for each human being to devote his major efforts toward the improvement of his good qualities rather than to become overconcerned about making up for apparent deficiencies.

Is there not a contradiction here? The story of Theodore Roosevelt implies that one should give his best efforts toward overcoming a handicap and the fable of the antediluvian school teaches us to accept our handicaps and to exploit our good points The answer to this inconsistency is that all handicaps should not be handled in the same manner Whereas one handicap should be overcome by the valiant efforts of the one thus challenged, another handicap should be recognized as an unsurmountable barrier, and the possessor of such a characteristic should turn his efforts toward more promising endeavors than fighting against hopeless odds

It follows that the first task of any individual should be to make a frank evaluation of his various characteristics This appraisal should then be followed by the organization of a sane program for the wisest use of his energies. If you would deal wisely with your handicaps the first lesson you must learn is to refuse to indulge in self-deceit about them You may "kid" the *other fellow about your weaknesses, but never "kid" yourself.*

Background for dealing with handicaps. How is one to achieve this objectivity and perspective in looking at oneself? It is not easy, but it is possible if the problem is approached properly

The first task is that of overcoming self-consciousness and sensitivity when looking into a personality mirror. A trip to the zoo will make clear the essential procedure in making an objective self-appraisal. The contemplation of the enormous nose of an elephant, the extended neck of the giraffe, or the useful tail of the monkey does not make the human observer *self-conscious about his deficiencies in these respects.* He gets none of the feelings which go with inferiority feelings, such as humiliation because he is not like the various animals, hatred

for them because they are superior to him, a determination to acquire their characteristics at any cost, or the malicious intent to deprive them of their superior qualities. Instead, the visitor to a zoo is able to observe the characteristics of other animals without making invidious comparisons with himself He is perfectly willing for the animals to be themselves without congratulating himself that he is different or wishing that he were like them.

Something of this sort of reaction should follow our contemplation of other persons It is sometimes harder because our parents and others have taught us to make personal comparisons continuously. We project ourselves into everything we observe and every person we meet We see ourselves in the characters on the stage or screen We admire good traits in others because we think we also possess them and we hate bad traits in others because we are afraid that we might possess similar ones. We have learned to react in this manner because, from the time we were born until the present moment, we have been incited to make these comparisons.

The purpose which motivates teachers and parents to stress personal comparisons is the stimulating value they are supposed to have upon those being compared. The one who does not measure up is supposed to be filled with a desire to become as good as those who are held up to him as a standard or model We need not concern ourselves at this point with the degree to which such motivating influences work or fail to function. The significant point for the person who has some sort of handicap is that comparisons tend to produce self-consciousness and thus preclude the possibility of personal candor. It is this universal tendency which the person who would organize a program of improvement must overcome in making any sort of self-appraisal. He must be able to view himself as he actually is, without the emotional distortion (either of self-conceit or self-depreciation) which comes with personal comparisons

The second thing the handicapped person must learn to do is to get toughened to the attitudes of other persons. He may have achieved objectivity in his attitude toward himself but

he is constantly confronted by others who are extremely prejudiced in the feelings they manifest toward him. Probably pity is the worst of these attitudes. By manifesting pity an individual is virtually shouting to the world that he is glad he is not as handicapped as the one he pities, and is symbolically saying that he is feeling sorry for himself as he imagines he might be. The well-adjusted handicapped person will confess that such behavior on the part of others is most irritating, but at the same time he realizes that it is the other person who is at fault and not himself. A handicapped person wants what any person likes—he wants people to like him; he certainly does not want to have anyone feel sorry for him. The one who pities another fails to realize that he is not conferring a favor on the one whom he pities. Instead, he is delivering an insult which the recipient is usually powerless to return in kind.

Less disturbing to the handicapped person are such displays as ridicule, avoidance, or even maltreatment. The motives behind such conduct are usually too apparent to be unrecognized and therefore do not tend to cause feelings of inferiority on the part of the persons who fall victims of them.

But, no matter what form they take, demonstrations of personal feelings on the part of others should be accepted by a handicapped person as revelations of the personality characteristics of those manifesting them and never be permitted to lead to self-consciousness. It is well to remember that any person clearly reveals his own make-up by his conduct toward others. Such self-disclosures become intensified when the conduct is directed toward one who is at any sort of disadvantage. Either overdone pity or maltreatment of another brings down the hate of any bystander upon the one who exhibits them. The recognition of these facts should help the handicapped person to be objective and impersonal in spite of the obnoxious behavior of those around him who cannot be equally judicious.

Various methods for dealing with handicaps. A frank appraisal of one's assets and one's liabilities does not change the liabilities into assets, but it does pave the way toward a more satisfying use of what one does have. For the present, we shall

discuss straightforward methods of dealing with handicaps, reserving for a later part of the chapter the consideration of the consequences of failure to be candid. The following lines of action are open to a person with a handicap.

1. *A person may attempt to rectify the condition producing the handicap.* This is a commendable approach especially when the handicaps are of a minor character. To help he will find many devices available for the correction of minor defects Visual or auditory deficiencies may be corrected by means of spectacles or hearing aids; facial blemishes may sometimes be removed by plastic surgery; broken arches may be helped by arch supports or by suitable exercises, crooked or broken teeth can be repaired by dental appliances, or a hairdresser can sometimes do wonders for a homely girl. In short, if one wants to change himself he will never want for suggestions as to how to accomplish such an end. The problem which confronts anyone is how much effort to devote to overcoming deficiencies It is possible to neglect easy and obvious methods or, on the other hand, one can follow all sorts of devious means with fanatical zeal

The same problem confronts one who has a major handicap. How far should he go in attempting to correct the difficulty? Each person must answer this question for himself. It is possible to devote too much energy toward the attempt to correct a condition which is beyond repair; or a person may fail to do his utmost and thus impoverish himself. For example, two persons, both of whom had the misfortune to lose a leg, behaved in quite different ways. One was a man who had been a dancer. He got an artificial leg and, although it was very uncomfortable and he was awkward at first, he persisted in practicing with the use of it until he was able to resume his dancing. The other was a woman who found her artificial leg uncomfortable and, for this reason, discarded it. Years after her accident she was still going around with crutches.

It takes more than outside help or an artificial device to enable a person to overcome a handicap; he needs some internal grit. Often a person does not know just how much stam-

ina he does possess until he finds himself handicapped in some manner

The great man never accepts life as he finds it He is not satisfied—but his dissatisfaction does not make him morbid and unhappy It fills him with a zeal to do something about it, and it is this doing something which brings results A handicap is a signal for action It is of less importance what you do than that you do something The fatal blunder is to do nothing—to hide behind the handicap

A handicap can be of great value if it is used as an instrument for testing one's mettle. For example, when William Pitt was secretary of state of Great Britain, an admiral came to him with the complaint that he had been given an impossible assignment. In reply Pitt picked up the two crutches on which he had to walk, shook them at the admiral and shouted with scorn, "You talk about impossibilities! Sir, I walk on impossibilities"

How often it is the strong man who hunts for an excuse while the handicapped man makes a heroic struggle and accomplishes the seemingly impossible. A handicap can be used as an excuse for laziness or it can be used to make you buckle down to the hard work that is necessary if it is to be overcome.

2 *The handicapped person may determine to persist the harder in his attempts to attain the very goal which the handicap makes it difficult for him to reach.* Suppose he has found that there is no way of correcting his defect or deficiency and, instead of being discouraged by such a discovery, he sets out doggedly to do the very thing his handicap suggests that he cannot do. Is such a procedure wise? Certainly, it requires a tremendous amount of spunk and should never be undertaken except in the spirit of true sportsmanship, the spirit which enables one to enjoy a struggle regardless of the outcome.

The story of Theodore Roosevelt, already given in this chapter, illustrates pluck of this sort. A classical example of this same spirit applied to overcoming a specific handicap is the story of Demosthenes, the great Greek statesman who lived three hundred years before Christ. He was weak-voiced, lisping, and

short of breath, the letter R was especially troublesome to him and he enunciated very poorly We are told that he overcame these physical disadvantages by practicing with pebbles in his mouth, by trying to shout down the breakers on the seashore, by reciting while running up hill, by learning to deliver many lines in one breath, and by speaking before a mirror to correct his gestures More than once he failed when he rose to address the people and he was often met with shouts of derision. He built, we are told, an underground chamber where he daily practiced his voice and delivery, sometimes for two or three months at a time, shaving one side of his head in order that he might resist the temptation to go out into the streets and neglect his practice

This story is often used to teach children with any sort of handicap the value of persistent effort. The implication is that any handicap may be surmounted if the sufferer persists in his endeavors Just how much should such encouragement be given?

If one has a minor defect it is well to encourage him to persist in direct efforts to overcome it Such persistence is a wholesome thing and probably helps to develop worthy character traits as well as to overcome the specific defect. If, on the other hand, such a story is used to encourage a person with a major handicap to persist in its mastery, the effects of such teaching may be very unfortunate. One young man with a hare lip, and who stammered dreadfully, persisted in his ambition to be a criminal lawyer, hoping to deliver spell-binding speeches to a jury He gave up only after years of vain struggling to master his speech difficulties and, while he made considerable progress, he failed in his law studies because he spent all his time on his speech. Every time this young man was approached on the subject he replied, "Demosthenes overcame his speech defect and so can I"

When should a person accept a handicap and when should he fight against it directly? Certainly, if you have but one leg you should not try to be a sprinter. If you have distorted features, you should not try to win a beauty contest How silly is the

spectacle of a tiny man attempting to be physically pompous! How absurd when a large woman tries to be coy! The answer seems to be to work to overcome a defect if there is any hope of doing so. At the same time, if the defect is pronounced it is not wise to stake one's whole life and career upon superiority on his weakest characteristic. The danger lies not in trying to overcome a defect but in devoting one's entire energy to that pursuit and losing perspective in doing so.

But giving up one objective does not bar one from accomplishing worthy ends. There are plenty of other things to do than the one which depends primarily on the trait or characteristic in which you are weakest.

3. *The handicapped person may abandon any attempt to overcome the defect which he has and may devote his energies to some substitute pursuit.* This is probably the most common procedure and, in many ways, it is the best. The main danger which may arise from this method is that the feeling may be harbored that the substitute activity is in some way inferior to the rejected one. Regret for what one has relinquished may kill one's love for what one has. Consequently, it is important to avoid any feeling of bitterness because of the change.

If a person fights with the feeling that he can never be quite as good as though he had excelled in the trait in which he is handicapped, he will never get the thrill he deserves when he does attain success. If one works to be a writer *because* he cannot be a prize fighter, he may always feel a certain amount of chagrin even though he wins international fame as an author. Such chagrin is pointless and foolish. It is just as worthy to excel in one thing as in another. It is much smarter to attempt to achieve excellence in a specific direction because you have capabilities in that direction than it is to attempt to hide the fact that you are lacking in another. Can you imagine an eagle, after he has learned to soar high in the heavens, discounting his achievement because he has not the ability to learn to climb trees? Or can you imagine a squirrel mourning a wasted life because he has been unable to compete successfully with the eagle in flying?

Friends often unwittingly encourage such feeling of humiliation. They console the handicapped person with statements and actions which say, "If you cannot do one thing you may do another *instead*" Emphasis on the word "instead" carries with it an apologetic attitude

Sometimes, after a person has chosen a vocation, he wakens to the fact that he has some definite handicap which would make it difficult for him to succeed in that vocation. He feels impelled to change but, at the same time, his friends make him feel that he should "stick." The fact that one has chosen a vocation is no proof that it was the best one for him On the contrary, there have been numerous instances when a person, having been forced to redirect his vocational interests, found that the change had been a providential one. There is certainly no reason for the silly notion that, because one has started to move in a certain direction, it is somehow disgraceful to change his course. It seems less praiseworthy to persist doggedly in the attempt to surmount some impassable barrier than it is to be versatile enough to change one's ambitions.

The earlier in life that one recognizes and adjusts to his limitations the better it is for him. An illustration of such a wise choice is seen in the life of Colonel Edward M. House, one of the most influential men in the First World War. Early in his life he decided that his small physique was a permanent and incurable handicap which would make it impossible for him to get political office. Such offices depend too much on the first impression one makes on the populace Instead of depending upon such superficial impressions, he learned how to make lasting friends Collecting real friends became his hobby Consequently, he was able to become Woodrow Wilson's most influential adviser and yet he never had any strings on Wilson other than friendship.

Another instance of the benefits to be gained by giving up a weakness is seen in one aspect of the life of Benjamin Franklin. Early in his life he admitted his weakness in public speaking. He confessed: "I was a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in lan-

guage and yet I generally carried my point." How did he do it? He compensated for his defect in speaking by using other methods to win people to his side He proposed things indirectly or mildly, was modest in his statement of opinion, and was willing to admit his mistakes His defect taught him an important lesson—namely, that we never win a point by argument. Had he been a wonderful speaker, he might never have learned this valuable lesson

4. *The handicapped person may reserve an interest in overcoming the handicap as a sport or avocation while giving his major interest to some different pursuit.* This provides a very satisfactory course for the person who cannot quite bring himself to reject entirely the activities which a handicap has made difficult or impossible This method combines the satisfactions which come from dogged persistence with the feeling of assurance arising from the knowledge that one's vocation can be followed without any disadvantage Overcoming the handicap is not, then, the main issue in living; it is merely a side issue at which the person plays when he is off duty Such a person can enjoy improvement without the feverish urge which obsesses the individual who banks everything in life in overcoming a difficulty. If he succeeds in outwitting his handicap, well and good; if he does not, he has had some fun trying In the meantime, he has been engaging, unhandicapped, in a serious pursuit in which he has gained the degree of success which comes to the ordinary man. This compromise may be very satisfying and wholesome if the individual is well aware of what he is doing.

5 *The handicap may be utilized as an asset.* If you look at a handicap carefully you may discover that it will pay to use it instead of trying to hide it or to get rid of it. After all, a handicap is merely one way of being different from other people, it is the exceptional characteristic which marks its owner off from the common herd.

Probably no field illustrates how one may capitilize on a handicap so well as that of character acting. The stage has a place for the tall man, the short man, the fat man, the skinny man, the fellow with the hare lip, the crooked teeth, the cracked voice, the big nose, the twisted mouth, and the like.

A personal peculiarity makes a person unique, it fits him to do some particular thing better than any other person can do it. What he needs to do is to find out what that thing is, and then set out to do it. The unusual individual, then, is certainly no object of charity; he has been able to make himself invaluable

The trouble is that we gear most of the jobs to the normal average individual, whereas many jobs could be done much better by the unusual person. The use of midgets in the manufacture of airplanes illustrates this fact Since the employers of human beings are often so nearsighted that they fail to make use of individual variations in fitting men to positions, the burden of the responsibility falls on the handicapped person himself. He should be the one to take the initiative in searching out the job which he can do better than anyone else.

Significance of inferiority feelings The greatest danger which threatens the person with a handicap is that he may develop feelings of inferiority. Should this happen, he finds himself unable to contemplate his handicap in the cool, matter-of-fact manner which we have been advocating. Instead, his perspective becomes distorted and he acts in ways which not only make him uncomfortable but which drive away from him the very persons he would most like to have as friends. Since inferiority feelings have this unfortunate effect upon the one who harbors them, whether he has any real handicap or not, it is important for everyone to know how such feelings develop, how they operate, and what may be done to alleviate or to destroy them.

It should be pointed out at once that there is no one-to-one relationship between handicaps and feelings of inferiority A person may be definitely handicapped and have no inferiority complex, while, on the other hand, some of the worst inferiority complexes have been found in those who have no real mental or physical inferiority An inferiority complex is a distinctive attitude or frame of mind and must be dealt with as such. A physical handicap may pave the way for an easy development of such an attitude, to be sure, but such an outcome is by no means inevitable. When we find an unhappy person who has both a

handicap and an inferiority complex, we are very likely to make the mistake of assuming that the inferiority complex was caused by the handicap. Such is not the best interpretation.

This absence of causal relationship between the two makes it more imperative, in most instances, for a person to devote more attention to dealing with feelings of inferiority than to the handicap which is supposed to lie behind the feelings As we have seen, dealing with a handicap is a straightforward process, we shall now find that dealing with a feeling of inferiority requires some roundabout methods. The victim of such feelings must find what the fundamental causes of these feelings are and deal with them A handicap is often merely an excuse for evading the real cause of the feelings of inferiority, in such cases the cause must be sought with some diligence if one is to hope for escape from its distressing results.

Origin of inferiority feelings. Although many factors may contribute to an inferiority feeling, it has been found that many of them have a common origin. This origin is the feeling of being rejected or repulsed in some manner by one whose good will is cherished. It should be noted that the rejection need not be real—the important factor is that the person feels rejected If a person has been snubbed, his natural reaction is to attempt to ascertain the cause of such treatment Observing that the person who snubbed him is cordial to others, he is likely to think that there is something in himself which accounts for such selective treatment. If he should discover the essential flaw in himself and, by correcting it, win the favor of the one who snubbed him, his self-esteem would be restored and he would profit from the experience. If, on the other hand, the rejection continues, he is likely to blame the condition more severely on himself and to develop a sense of inferiority—a feeling that, in some way, he is not competent to win the esteem of the one whose love he craves. Thus the feeling of inferiority may become a habit—a chronic way of thinking about himself, at least in relation to this one person. If a number of persons reject him in a similar manner the habit may become more widespread and fixed.

Although an inferiority complex may begin at any age, many of the most persistent originate in infancy. Some persons confess that their very earliest memories are tinged with various symptoms of such a complex, such as fear of leaving the mother, dislike of the company of other children, a tendency to run from strangers, and the like. All these can be summed up under one category: they are artful dodges designed to elicit signs of devotion from the mother. Because of the haunting fear of rejection other signs also appear, the child may demand overdone and incessant protestations and evidences of love from the mother, he may become exceedingly jealous of his brothers and sisters; he may stress his ill health; he may become naughty; he may become a poor student; or he may even do things which bring scoldings and punishment from his mother What he cannot tolerate is neglect, and he will undergo any sort of discomfort in order to elicit from his mother some sign that she is interested in him.

Frequently the child who seems most anxious to have the complete devotion of his mother is not the one who has been rejected in reality but, on the contrary, one who has been given too much love and attention. In fact, the child who has really been rejected may be toughened thereby. He may learn to shift for himself and to become so busy with the job of taking care of himself that he wastes no time brooding about how much or how little he is loved. These considerations should make it clear that the cure for inferiority attitudes in children is not to give them more love but to get them over the feeling that they need love or have been deprived of it.

This same principle operates with older persons as well. If a person is completely rejected by another and accepts that fact, he is very likely to be realistic about the whole affair He can conclude that the other person does not like him and that he must become reconciled to that fact If, on the other hand, he is not sure whether the other person likes him, he is filled with misgivings, thinks that there may be some peculiar thing wrong with him, and turns his fearful attention to himself in an attempt to find out why he is not liked. It is this suspicion that

the cause for rejection is some intangible and elusive factor in himself that does the damage. If, when a person is rejected, he could feel that he was in no way at fault, and that the other person had queer or unaccountable tastes, he could avoid any development of a feeling of inferiority as the result of being rejected.

Factors which intensify inferiority feelings. Although it is important to recognize that a feeling of rejection is the essential cause for an inferiority feeling, it is also valuable to understand that various other factors contribute to this feeling. The victim of the inferiority habit does not regard it merely as a habit of thinking, he interprets it as a reaction on the part of others which depends upon some characteristic in himself He asks himself, "What is wrong with me? What is there about me that makes people reject me?"

In searching for cues to answer these questions, he takes his lead from their behavior and here is where he makes his big mistake He assumes that, when one person criticizes another, the feature which is selected for censure is the real cause for the feeling of dislike which lies behind the disapprobation. This is not true.

More often than not, when one person hates another he does not know exactly why he does so. It may be because the other person possesses some coveted trait and that this fact arouses jealousy. It may be that the other person possesses some trait which is hated and feared, and in rejecting the other person, he is really criticizing himself It may be that the rejected person unwittingly reminds him of someone who has maltreated him, and so he treats this person as he would treat the hated one. These illustrate but a few of the reasons for personal antipathies —the number of reasons are legion. But the essential fact is that the one who does the hating is not likely to know the real reason for his attitude. However, he picks out some little flaw in the one he dislikes and makes it appear to himself and to others that it is this defect which causes the dislike For that reason, if a person has some physical defect, or has some personal trait which can be depreciated, it is likely to be selected for ridicule

or denunciation, it is made to take the blame for a dislike which springs from an entirely different source.

For example, attention may thus become focused on such physical features as big ears, long neck, big mouth, large or pug nose, receding chin, red hair, freckles, tallness, skinniness, fatness, big hips, cowlicks, moles, and so on. All of these features have been owned by persons who have been widely accepted and deeply loved. Certainly they are not an adequate cause, in and of themselves, for rejection. "Fatty" can be a term of endearment as well as one of derision Yet such features are frequently selected as the apparent reasons for attitudes of hostility. They are merely scapegoats; they have undeservedly been made to take the blame so that the offensive personality characteristics which caused the hatred may be concealed.

It should be clear, then, that if the one who is disliked persists in attributing his disfavor to such factors he will find himself hopelessly unable to solve his problem He may fix up his physical self so that it is the model of perfection and still be hated by most of the people he meets

Some of the real reasons why people dislike us have been discussed in preceding chapters, and we will not repeat them at this point. We merely wish to make it clear that rejection is not caused by physical blemishes. If your mother loves you, she will probably think that your ugly, funny, pug nose is charming, if she hates you, it will be because of something in herself and not because of your nose

But, it may be argued, if a person dislikes me and believes it is because I have a misshapen nose, is not the end result the same as though that were the real reason? It at least becomes a signal to him to shudder when he sees me, and I am rejected just the same as though that were the one and only reason. True, the nose may be the signal for him to reject you, but it should not be the signal for you to feel inferior. What he is telling you is that he has a personal prejudice which the appearance of your nose sets off. But why assume that this announcement on his part puts you under obligation to change his prejudice, or to attempt to modify your own features, or to feel in-

feelor if you can do neither? Let him go his way and you go yours, assured that there are many people who are not similarly prejudiced. Getting along with people consists mainly in finding persons whose negative prejudices are not set off by your type of personality.

The person with an ingrained inferiority complex seems unable to be this objective about the unfriendliness of others. He decides that some characteristic of his is to blame and determines to make people love him in spite of it. He looks for signs of how people feel about his fancied defects whenever he meets them. He calls to them attention and even brandishes his imperfections before them, trying to force them to state that they like him in spite of his shortcomings. Is not that asking too much of others? It is hard to conceive of any better way to drive away potential friends than by embarrassing them continually with such questions as: "See, I have a pug nose. Do you love me in spite of it?" "Do you think you can put up with the way my hair keeps coming down?" "You do not mind my being overweight, do you?" The self-conscious type of behavior which such questions illustrate would drive off anyone.

In short, the person with an inferiority complex sets up impossible social situations and then continues to blame the unfortunate results of his conduct on some personal shortcoming. His deficiencies have little or nothing to do with his social isolation, instead his inane behavior, resulting from his feelings of inferiority, tends to drive away any and all who might have cared for him.

Guilt feelings and inferiority feelings. While all the factors which we have named, as well as many which we have not, may contribute to a feeling of inferiority, the fusing agent for all of these is usually a feeling of guilt. The victim feels that he is somehow to blame for his defects or deficiencies; it is the guilt feeling which binds together all the components into a complex.

Very often the most oppressive feelings of guilt have little or no relation to anything which their host has done. Sometimes he cannot even find an excuse for them; he merely has the vague sense that he is unworthy and goes around with a hangdog ex-

pression which certainly makes him poor company for himself or for anybody else Sometimes he attaches his feelings to some trivial misdeed; sometimes he is horrified at some thought he may have had, fearing that the thought may lead him to an untoward act, while sometimes the guilt feeling dates from the fact that some mentor (teacher or parent) has used shame as a club to motivate him to do better work. In still other cases, the only apparent cause of guilt feeling is the fact that a high standard of achievement has been accepted by the person, and he has failed to measure up to the lofty goal he has set for himself.

Should guilt feelings arise from some actual delinquency, the victim of such feelings has before him a straightforward course for their elimination. He can make up for his misconduct by some sort of atonement, or he can pay some penalty for his misdeeds When, on the other hand, there is no adequate cause for the feeling, the victim is hounded by an urge to do something, but he is at a loss to know what to do. Driven by the feeling of guilt, he tends to hunt for an explanation in some obvious defect, blaming himself for some physical blemish, for a lack of intelligence, for having blundered in some manner, or for some vague failure as "leaving undone something which he should have done" It would be much easier for a person to get along with some personal deficiency, if he did not believe that the handicap was a punishment for his sins.

While these guilt feelings may spring forth at any age, they are particularly rampant around the period of adolescence. During the maturation stage, boys and girls are filled with unusual impulses, and ideas occur to them which often seem strange They feel that they should restrain their thoughts, that they should not have these queer impulses, and are afraid that someone will discover that they have these unfamiliar tendencies to thought and action. They fear that they have been changed by them, and since their bodies are changing, they gain some support for their suspicions It is fallacious evidence but seems valid to them They look into the mirror for signs that others might read and attach sinister significance to circles under the eyes, pimples, feelings of inertia, or "nervousness."

Fancying that they detect some of these "signs," they set about to conceal them and thus call them to the attention of those who would not notice anything without the silly behavior which arises from attempts at concealment

Various reactions to persistent inferiority feelings. It should be clear that a feeling of defeat may be a wholesome reaction if the individual understands why he feels beaten, if it is but a temporary condition, and if it is followed by an organized attack of the problem which gave rise to the condition or by a considered abandonment of the problem if it is deemed hopeless It is only when defeat is followed by morbid and prolonged self-condemnation that it becomes unwholesome.

The worst effect of a defeat is not that the person feels disconsolate—we all need some disappointments, some sorrow, and some defeats to build stamina The evil effects of defeat come only when one begins to feel sorry for himself, when he feels that his defeat is the result of his own guilt, and when he begins to act in ways which are detrimental to his own future welfare as a result of his setback. Even if he recognizes that the misfortune resulted from his own error, he might remember that it is only a fool who is always right.

The patterns of behavior which may result from a chronic inferiority complex are extremely numerous, each person developing his own individual combination of adjustment mechanisms. We shall review only a few of the more important ones.

1 *Persistent feelings of unworthiness* When a person accepts completely the notion that he is inferior to others, he is likely to reveal his attitude in numerous ways His voice may become weak and shaky, his dejected posture may tell everyone that he is shrinking from any belligerent conduct, he is likely to be unsure of himself when in the presence of others, he will probably never volunteer a suggestion, and he will literally fade away at the slightest look or word of opposition from anybody. He often acts as though the first puff of wind or the faintest "boo" from even a tiny child would cause him to disappear into thin air.

As we have already pointed out, in the great majority of such

cases there is no real inefficiency to explain why the person should feel so unsure of himself Very often the one who feels the most thwarted and beaten is a person who is the brightest in the family, or who has outstanding ability in some direction. Should we observe a dog whose reaction to a "boo" was a yelp of fear, we should rightly and unhesitatingly conclude that the dog had been abused by somebody. Why we do not arrive at the same conclusion when we see a browbeaten human is hard to understand. The obvious cure for either a dispirited animal or human being is to give him a "build-up."

What the person with an inferiority complex needs to learn is that he has a perfect right to go through life with his head up no matter what he is or what he has done It is the way in which a person faces the future which is the true measure of a man rather than what he possesses in the way of original equipment or what he may have done in the past.

One may lack intelligence, he may be extremely homely, he may belong to a neglected race or a maligned social group, and still go through life with self-assurance If a person does feel inferior it would be well for him to remember that his feeling is the direct result of the lack of good taste on the part of someone else, the social blunder is committed by the one who does the snubbing and not by the one who is humiliated. It is well to bear in mind the fact that the person who occupies a high place and who knows he is where he belongs does not engage in the business of humiliating those whom he thinks occupy inferior positions, snubbing is done by one who also has an inferiority complex, who feels insecure, and who attempts to maintain his status by degrading others. He has the queer notion that he is somehow raised to a higher level when he crushes another. Give the person with an inferiority complex a true picture of the snobs who try to abash him and, at the same time help him to avoid the temptation to engage in snobbery, and he is well on the road to recovery.

2 *Hatred of those who seem superior* Some persons with a persistent feeling of inferiority develop a bitter hatred for anyone who has been successful or who seems superior to them in

any respect. A person who fears he lacks intelligence may hate anyone else who seems to be intelligent, one who feels economically insecure may hate anyone who is well off financially; one who feels inadequately educated may hate any person who has been to college, one who fears his capacity for getting into the upper social cliques may hate those who seem socially secure

It is easy to discern how such hatred originates. It is the same sort of jealousy which the little child manifests when he thinks that his brother or sister is getting more of his mother's attention than he Once infected by the germ of hate, a person can easily and quickly become a victim of its ravages. The victim of hate begins to interpret the most innocent act or remark of another as having sinister significance. He becomes more and more suspicious, more and more jealous, and soon trusts no one. It is in this background of hate that delusions of persecution grow Misinterpreting every experience, the hater believes that he is surrounded by enemies who are plotting his downfall. He may refuse to eat his food, claiming it tastes queer because it has been poisoned by some enemy He may suspect his friends whenever he sees two or more of them talking together—they must be talking about him The innocent remarks of another person he is sure is a code message which threatens his safety.

When the poor victim of hate has gone to such an extreme that he feels continually persecuted, his friends find it almost impossible to convince him that they have no evil intentions toward him They must shower him with increasing amounts of evidence of their good will, must flatter him, do his tiniest bidding—only to find that he still doubts them and is doing all sorts of tricks to put their loyalty to the test. Most of us soon tire of these intolerable demands and avoid such persons; but such a course does little good, our judicious retreat is interpreted as further evidence of our malice toward the deluded person who has become the dupe of his own hate)

Once a person has acquired this habit of explaining away his shortcomings by attributing them to the evil designs of supposed enemies, he gains so much apparent satisfaction from doing so that he resists any influences which might lessen his

hate and reduce his suspicions He argues that he would be successful were he not hampered on all sides by those who are jealous of him. Thus he satisfies himself that he is fundamentally competent—merely frustrated by inferior persons who attempt to overpower him in order to keep him from excelling them. In other words, he attributes to others the very suspicions which dominate him Instead of admitting, "I am jealous of them," he says accusingly, "They are jealous of me."

Then he begins to invent all sorts of plots to outwit these imaginary enemies of his (They are imaginary but he projects them into real persons) But soon he indulges in the same sort of mental gymnastics in dealing with these inventions that he did in connection with his suspicions, that is, he attributes to his supposed enemies the very plot which he has concocted to outdo them When he complains that someone is poisoning his food, he virtually is confessing that he thought of poisoning that person but then twists the situation and accuses him of trying to poison him.

This is by far the most unfortunate outcome of an inferiority complex It is much better for one to admit his feeling of incompetence and to attempt to deal with it in some fashion than it is to indulge in the belief that his misfortunes are due to the collusions of his enemies.

3. *Excessive attempts to attain superiority* A third method of dealing with an inferiority feeling is to develop a determination to excel those who seem to be superior A fair evaluation of one's abilities normally leads to a desire for improvement; but when one has a fixed inferiority complex, such a course is carried to an extreme. The favorite belief of the person who adopts this determination to get to the very top of the ladder is that anything is possible for the one who sets himself to achieve it That is to say, he covers up the suspicion that he may be inferior by the deep belief that he has more determination to succeed than anyone else in this world In addition, he glories in the loftiness of the goal he sets for himself, concluding that, with his unusual persistence and his vision of his potentialities, triumph is certainly within his reach. He cannot stom-

ach the idea of being an ordinary man with an ordinary job, mediocrity is equivalent to failure so far as he is concerned.

Such a person becomes a carping critic of anything done by the other fellow, and a perfectionist in his demands upon himself He worships success, but success brings him only an increasing terror that he may not do so well the next time. Even these fears are, however, carefully concealed from himself. He is more likely to strut, boast, and make silly claims about what he has done than he is to admit the slightest possibility of failure.

An illustration may make clear the dilemma which such a person creates for himself. Mr. X— was a remarkably successful businessman He had started at the very bottom of a manufacturing enterprise and worked his way to the post of owner and executive director of the whole establishment He was not only exacting in his demands upon the men who worked under him, but he carried over his critical supervision to all his social and family relationships He criticized his wife for the way she managed the home, the way she spent the money, and the methods she used in training the children. She became jittery and afraid whenever he came home This atmosphere of austerity spread to their children and all of them developed unconscious jerky movements and one became a severe stutterer.

When questioned, he admitted that he ruled with an iron hand, but defended his methods by saying that he was more demanding upon himself than he ever was on anyone else. He, at first, boasted of the way in which he had ruled himself, of how he had risen to his present position because he had never compromised with perfection. After a period of boasting, however, he became a little more honest and admitted that he derived little pleasure from all his success Finally, he wound up by saying that he would give up all his success if he only could get a little peace of mind. No sooner had he made this confession than he quickly added, "But I cannot quit now I just have to keep on to measure up to the ideals I have set for myself. I have the world by the tail and I can't let go."

In short, an inferiority complex is a relentless taskmaster and

will eventually drive its victim to his own destruction. It has been argued that the progress of civilization has been accelerated by the endeavors of men who were driven by their inferiority complexes to accomplish what they did. One might answer that much damage to civilization has been done by those who were driven by such complexes to acts which have resulted in irreparable harm. It would seem safe to conclude that more substantial progress is made by the man who is driven by the objective demands of the problem at hand than by his own self-consciousness. It is much better, at each step of the way to ask, "Is the problem being solved?" than to ask, "How am I doing?" There is a world of difference between these two questions.

4. *Reducing the status of others.* Still other persons are driven by their inferiority complexes to exert their efforts in the direction of depriving others of their superior status. Of course, these persons do not justify their actions by logic, but if there were any logic in what they do, the reasoning would go something like this: "I may be bad but I am not so bad as he is." Then in order to reinforce the argument the other person is pushed a little lower so as to accentuate the difference. Or, "He may think he is smart but he is not so smart as he thinks he is." And then a little besmirching will help this argument also.

As an illustration of how this works: A little girl was humiliated by her teacher because she did not show the right spirit of cooperation in a class project. So the teacher excluded her from the project. It was a task which was to consume a whole week and involved placing on the blackboard a great amount of material. Each child, except the one undergoing punishment, contributed and at the end of the week they surveyed the work with pride and covered it with a cloth so that nothing could harm it. All were proud and happy except the heroine of our story. The more the other children glowed with pride the more bitter she became in her feelings of humiliation. She retaliated by climbing into the basement window of the school on Saturday night and erasing all the work from the blackboard.

Adults are more adroit in the means they take to humiliate or to injure others who make them feel inferior. They learn

that a direct assault may result in unfortunate consequences to themselves, so they become adept in injuring the other person while keeping within the letter of the law. Instead of hitting the other person, as a tiny child might do, they hit the reputation of their envied rival by rumors and gossip. A whispering campaign can do much more harm, they discover, than a direct assault.

Practical rules for the treatment of an inferiority complex. We have shown that it is poor policy to attempt to evade the significance of an inferiority by blaming it upon some actual handicap, that it is a mistake to give in to it and go through life with a defeatist attitude, that it is unwholesome to hate others who seem to be more fortunate than we are, and that it is unsatisfying in the long run to attempt to cover up our inferiority by doing injury to or maligning others. As we have discussed these various unfortunate results, we have given hints of more wholesome methods of adjustment. We shall now bring these together in brief form.

1. *Become so absorbed in some objective enterprise that you have little or no time for preoccupation with yourself.* The cardinal factor in any inferiority feeling is self-interest. If a person has a physical handicap, this absorption with oneself may take the form of self-pity, and the handicap is blamed for feelings of futility. If he has had demanding parents, the lofty idealism engendered by them may take the form of self-criticism and the dejection which usually follows is blamed on failure to measure up to the high standards. No matter what the actual form of the inferiority complex, the real difficulty is that the attention is directed inward, whereas the normal person expends most of his energy in meeting objective demands.

How effect this change in the direction of attention? A definite rule in psychology is that we can exclude one item from our thoughts and interest by being absorbed in a substitute topic of contemplation. Becoming interested in the active pursuits will naturally drive out the tendency to devote too much time to self-contemplation.

2. *Become realistic about your relations with other per-*

sons Since an inferiority feeling stems either from a fear that one may be rejected or a realization that one has been rejected by others, the only cure for the inferiority complex is straightforward dealing with the problem of rejection. Such realism should include acceptance of the following propositions: (*a*) No matter who or what you are, or how perfectly you behave, there will be certain individuals who will not like you, and the reason for this rejection lies within them and is no way your fault (*b*) The attempt to win over many persons is a wholesome pursuit so long as it is done with the recognition that there will be some failures, if you do not become morbid and self-accusatory when such failures occur. (*c*) When your attempts fail, it will pay to recognize that the real reason may lie in some personal peculiarity of the person who rejects you; do not fall into the trap of blaming the situation on some physical handicap or personal blemish. These are merely excuses which the one who rejects you used to make his attitude seem reasonable.

3. *Become so realistically tough about the attitudes of other persons that they cease to deceive you* If a person manifests pity toward you because of some blemish, remember that he is merely projecting upon you a fear of inadequacy in himself. If a person snubs you, remember that by a snub a person announces that he does not feel secure in his own position

4. *Do not enter a vocation where your whole life depends upon overcoming some severe handicap* To do so is to stake everything on a gamble where the odds are against you. It is all right to take a long chance where you can afford to lose, but it is not realistic to bet your whole life on your ability to win where there is too much against you. Play at overcoming your handicaps but do not permit everything to depend upon winning in the game.

5. *Keep your sense of humor about trivial mistakes and blemishes* Be able to take a joke on yourself, be able to laugh when your voice cracks, when you fall on the ice, when you forget your speech, and when you act in an awkward manner. All such things can be capitalized to make you well liked if you do not become self-conscious about them.

6. *Avoid self-pity.* If you think that you have been given more than your share of handicaps, it might be well to remember that barriers placed in the way of an athletic contestant are designed to test his mettle An easy success paves the way for future failure It might be well to remember the Arab proverb· All sunshine makes the desert.

QUESTIONS

1 Can you cite instances where the feature which seemed to be a handicap for one person was an asset for another?
2. Show why the attitude which a person has toward his assets and liabilities is much more important than the popular evaluation of these
3 Various ways for dealing with handicaps have been presented Outline the various considerations which should determine which of these should be adopted under various circumstances
4. Make a list of the various individual and social situations where inferiority feelings may be significant
5 Trace the way in which inferiority feelings develop, and show how they might be corrected at each step of the way.
6. Guilt feelings have been stressed as factors which make inferiority feelings unwholesome. Can you cite any situations where this guilt factor seems to be inoperative?
7 Give illustrations from everyday life of the four unwholesome ways of reacting to persistent inferiority feelings Attempt to get illustrations showing minor and major use of each of these methods.
8 Can you add to the practical rules for the treatment or overcoming of inferiority feelings?
9 Elaborate on the rules by giving specific and concrete ways of applying each one

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CHAPTER VI

HOW TO ATTAIN EMOTIONAL MATURITY

Wanton kittens may make sober cats
Proverb

HAVE you ever had some such experience as this? Absent-mindedly a professor started to cross a street without realizing fully that he had left the sidewalk. As he reached the middle of the roadway, he heard immediately behind him the blare of an especially irritating automobile horn. Suddenly he realized where he was. Transfixed with fear, he expected to find himself in an instant whisking through the pearly gates, then, turning quickly to get a glimpse of the monster he was sure would crush him, he saw the grinning face of a well-known friend. Evidently the friend was enjoying thoroughly what he thought to be a first-rate practical joke. Finally, the professor noticed that the car had stopped and he was in no danger of physical damage; but he was anything but happy. Shaking from head to foot, he could feel his abject terror turning into sizzling anger. His hand tingled with the desire to have a brick in it so that he could hurl it at the trickster. Realizing the folly of this impulse, he gave a hollow laugh, waved at his friend, and walked on. But he was no longer half asleep, queer and violent sensations chased up and down his spine, every muscle in his body was taut. He was not quite sure whether he was still frightened, whether he was angry, or whether he wanted to laugh. But one thing he did know—and that was that he could not sit down calmly to read or become absorbed in his work. After realizing that he could not relax, he gave up and mowed the lawn. After this exercise, he was himself again.

How the body meets emergencies This anecdote illustrates several important facts about what happens to a person when he is confronted by a sudden, strange, or violent stimulation. All his energies become mobilized for action, his muscles become tense and he gets set to run, fight, or scream for help He breathes faster, his heart begins to race, his face becomes pale, he trembles, he feels his throat become constricted, and his skin tingles In addition to these reactions of which he is somewhat aware, there are internal processes which may be unobserved by him. His stomach and intestines slow down their activities, the saliva and digestive fluids dry up, and those glands which regulate emergency energy (notably the adrenals and the thyroid) become more active. All these reactions may be summed up by saying that the individual is girding himself for an emergency.

If the person thus aroused sees enough meaning in the whole situation to give him a cue as to what he should do, he begins to act on this suggestion with a vengeance If he is cornered and must defend himself, he will fight viciously, if he is confronted with a wild animal and sees the possibility of escape, his emotion will go to his legs, if he can neither run nor fight, an automatic scream for help may burst from his throat. None of these are deliberate acts; they come unwittingly because the individual feels impelled to do something, but the actual act which is carried out comes automatically as the result of some tiny cue. Furthermore, should the disturbance be interpreted as a calamity from which there was no possible escape, and if the victim was sure that he would be destroyed the next instant, he might make his anticipated demise a little easier to take by swooning Hence, we can conclude from this survey of possible reactions that a person's behavior in an emergency is determined more by his interpretation of the situation than by the situation itself.

Confronted by an emergency a person must do something and do it fast. We call this "emotional behavior." His activity as observed by others shows that he is aroused, internally he knows that he is excited because of the unusual internal sensations he

experiences. In such a turmoil there is no consistency either in his external behavior or internal sensations, quick shifts are characteristic of emotional turmoil. For this reason a person, when excited, shifts from one type of emotional pattern to another, he becomes afraid, angry, amused, sad, and the like, in a queer succession This is all as it should be. If one knew exactly what to do there would be little emergency in the situation, he would do the right thing and that would solve his problem It is because we are confronted with a situation in which we do not know the correct thing to do that we become emotional, do queer things, and feel strange sensations within us.

That is to say, emotions play a vital part in living. When aroused, we act more quickly; we launch on some type of activity much more rapidly than we could ever do in a setting of calm and rational analysis, we proceed to carry out our acts with greater violence; we sense keenly whether what we have done is adequate and shift to a new tack with amazing speed. In an emergency it is much better to do something, right or wrong, than to wait; and under emotional stimulation we certainly do act These facts should make clear the conclusion that emotions should not be fought and subdued as though they were an evil in our lives Instead, they should be understood and put to work when the occasion demands. It is the misuse of emotions which makes trouble.

Mature versus infantile emotions. It is a serious matter when a grown person manifests the emotional behavior of a child Most of the patients in mental hospitals are people whose bodies are mature but whose emotions are infantile They are in such institutions because they have never grown up emotionally, or, if they have grown, they have regressed to an infantile level. Sanity depends upon emotional maturity more than upon any other one thing.

Persons who suffer from mental disorders exhibit a wide range of childishness in their emotional behavior. One patient may be an extreme pouter; he will sit alone for days and will draw away from anyone who makes overtures to him, apparently doing nothing but nurse a grudge of years' standing. A woman

will have a temper tantrum, yelling oaths at the top of her lungs at the least restraint upon her freedom Another will shed bitter tears because she has been denied some trivial article such as a hairpin. Another grown woman will tear off her clothing as an act of spite to embarrass her attendant. Others will laugh without restraint one moment and cry with the utmost abandon the next A man will strut and brag about his prowess with all the naiveté of a little boy The ward of an ordinary mental hospital is a grotesque caricature of childhood emotions.

Most social upheavals—wars, political aggressions, race riots, lynchings, feuds, and the vast number of social ills to which we are all subject—are due primarily to emotional infantilism. Even the social reformer who presumably steps in to correct such ills is often as immature as those he is trying to help, and as a result, he merely adds another set of ills to the ones he presumes to correct.

Society has been grossly negligent of this problem We have instituted agencies to train us to take care of our physical health so that we can mature physically into perfect manhood and womanhood We have organized a great educational system to train our intellects so that we may be able to think clearly and rationally on all problems But we have no organized system to enable us to educate our emotions. We let our emotions take care of themselves, let them develop in a hit-or-miss fashion, and then organize drastic means to punish or isolate those who make too great mistakes in adjusting their emotional lives. We set up standards of emotional behavior, moralize about them, have elaborate devices to get square with those who do not conform, but we have no adequate system for training people to meet our moral requirements.

To make matters worse, we have been taught to take a hypocritical attitude toward our emotions We try to make ourselves believe that they are unimportant, that we are not actuated by any emotional drives at all, or, if we are, that our emotions are of a particularly noble sort It would pay each person to make a periodic examination of his emotional life in order to determine whether he has made normal progress in the past and

whether he is using his emotions in a wholesome and adult manner at the present time

How emotions act. An emotion is a stirred up state of the individual. When one is stirred up, his muscles are tense, he feels that he must do something, and usually does do things He manifests this "stirred up" condition to an outside observer by bulging eyes, tremors, jerky movements, a pallor or blushing, a choking voice, tears in the eyes, facial tensions, and like signs In addition to these external indicators, the subject of emotions feels queer feelings in his internal organs, a ball in his throat, cold chills, and the like. Sometimes the emotional feelings are pleasant and sometimes unpleasant, but the essential thing is that they drive their subject to activity. To be emotional and to do nothing are incompatible situations. If one is emotional he must do something The important thing is what he does

Various bodily organs take part in stirring us up and forcing us to act when an emergency situation arises Some of these activities are beyond our conscious control and will persist no matter how much training we may undergo. This is a fact which should be recognized, it explains why emotional control can never be more than partial and why emotions cannot be wholly extinguished.

Internal emotional excitement is handled by a particular part of the nervous system (called the "autonomic" nervous system) which sends nerve fibers to the various organs that take part in the whole pattern of emotional response. However, this part of the nervous system gets its messages from that part of the nervous system which controls our overt bodily movements and which is concerned with intellectual interpretation and control of the whole body (called the "cerebrospinal system") Because of this arrangement, an exciting situation arouses our brain and spinal cord in such a way that we make direct reactions to it and, at the same time or immediately following, the internal organs are made to contribute their share toward meeting the emergency For example, if a man sees an angry bull charging across the field at him, his brain and spinal cord see to it that he runs, while the autonomic nervous system makes certain in-

ternal adjustments which supply him with reserve energy to enable him to run faster The emotion he happens to feel is merely the conscious recognition of what is happening in and around him. For the most part, he acts without deliberation and he becomes aware of what he has done after it is an accomplished act

The internal adjustments are highly important and a very brief review of these will help clarify the problem of emotional development In times of stress or excitement, a person's lungs take in air more rapidly, his heart beats faster, his stomach and intestines slow down their digestive movements, gastric juices and saliva tend to dry up, blood pressure rises, excitatory hormones are secreted and poured into the blood stream more rapidly, and the smooth muscles in the skin become tense (thus making possible the quicker stoppage of possible bleeding). All these adjustments tend toward preparing the individual for emergencies At the same time he has a feeling of excitement to which each of these adjustments may contribute although he probably is not aware of the part which each one plays in building up this feeling.

Time factor in emotional reactions. A person can make an overt reaction to an exciting situation, and can put an end to the need for further violent reaction, much more quickly than he can get internally stirred up and then relax again He can run and stop running, can fight and stop fighting, scream and stop screaming very quickly; but he will find his internal emotional experiences continuing long after the outside situation has subsided. A person may even learn to restrain practically all outer reactions to an exciting situation, but he will find that it is much harder to control or to obliterate internal tensions.

The strongest reason for this lag in internal tensions is that the internal muscles and glands, which function in these adjustments, function more slowly than do the muscles which move the framework of the body It takes a bit of stomach muscle, for example, fifteen times as long to contract and relax than it takes for the biceps muscle of the arm Besides, it takes still more time for a hormone to get in its work; the gland must se-

crete it, it must be discharged into the blood stream, it must be carried by this slow transportation system to another part of the body, and then begin to work on the appropriate organ. All this takes time. Furthermore, once started these processes tend to run their course even though the need which set them going no longer exists

Emotional explosiveness of infants. These facts, that inner emotional activities are slower than external emotional actions and that they are not so readily subject to conscious control as are overt actions, point the way to one of the most important elements in emotional maturity. Even an adult cannot prevent internal emotional activities, but most adults who attain emotional maturity learn to refrain from showing how they feel inwardly The infant makes little or no attempt to hide his emotions If he is hungry or in pain, if he is dropped, if he is unduly restrained, or if he is stimulated by a harsh and violent noise, he will make a violent reaction and will do it with no restraint whatsoever Emotional restraint is totally foreign to him. Give him an emotional stimulus and he will react as inevitably as a charge of gunpowder will explode at the pull of the trigger. Such behavior is normal for an infant. He should not be expected to submit calmly to unpleasant situations.

Mature endurance of discomfort. We expect something different from an adult He should have learned to withstand some unpleasantness Even so, there are great individual differences in the amount of pain or suffering that even an adult can tolerate Some persons have suffered an excessive amount of physical illness and have learned to bear up under it with remarkable fortitude There are many tales of the way in which certain individuals have borne up in emergencies under the necessity for intense suffering Men have had bones set or limbs amputated without anesthetics; some have been known to perform operations upon themselves, and, in the days of the Inquisition, others endured having their bodies torn apart, limb by limb, rather than recant or betray a friend.

Most of us have the most profound admiration for such heroic persons because we realize that we would be unable to perform

as well. Between the total intolerance of childhood and these extremes of endurance, we have all degrees, depending upon the training in each case.

A person who has suffered very little pain will be more likely to go to pieces under slight provocation than one who has had to suffer much. This learning takes place not because one sets out to train himself to suffer but because he finds himself in a situation which produces inevitable pain and, instead of continuing to bewail his fate, as a little child might do, he finds that he gets more ultimate satisfaction by deciding to endure his lot in silence. Usually he tries to distract his attention from the actual pain by interest in something else. He learns that attention to the pain increases its intensity, while attention to other activities will decrease the suffering. It is well known, as an illustration of this principle, that an athlete may injure himself in a game, but may be totally unaware of the pain as long as the game continues. When the game is over and he attends to his injury the pain mounts by leaps and bounds. In brief, we learn to endure because we discover that we suffer less in this manner than if we keep our attention fixed on the pain itself.

In the dark ages of our civilization certain persons had a perverse idea of the value of suffering. They lost sight of the fact that the only reason one should learn to endure pain was that he might actually suffer less, and thought there was some specific virtue in suffering itself. For this reason, they instituted all sorts of devices to torture themselves, starved themselves, slept on nails, whipped themselves, and poured acids into their wounds. They thought that their holiness increased with such physical torture

We see similar spectacles in our insane hospitals today, the only difference being that the mentally deranged who practice self-torture give no reason for their conduct.

Other persons will go to all sorts of extremes to avoid pain of any sort. Some take bromides, such as cocaine or morphine, in order to alleviate their suffering, and become drug addicts.

In the face of all these differences, ranging from one extreme to the other, is there any definite standard of normality? Prob-

ably there is not All we can say is that the normal man should avoid physical pain as much as possible, but when the occasion arises when he must endure suffering he should learn to take it without acting like a child The man who yells with pain until the whole neighborhood is disturbed gains little respect from us no matter how much he may be suffering. We expect a child to yell but we expect a grown man to contain himself On the other hand we do not expect him to go to the opposite extreme and gloat over his suffering or beg the physician to do something to make it hurt worse.

Let us apply this principle to other aspects of life. We all have to do things which we do not want to do Some of us complain loudly continuously while others go at the job and get it over with. Some freshmen "yell" about taking certain subjects they do not like Granted they do not want them, their dislike is no reason for failing in them nor an excuse for leniency if they do. Suppose you do not like some persons with whom you must work or live. The mature adult is able to keep some of his feelings to himself and treat such persons with some consideration. If you are on a pleasure trip or witnessing a play, you may feel like laughing or crying and may actually do so, but it is not necessary to disturb all around you with your emotional outbursts in the way an infant would do Have you ever had a pleasure trip ruined by being forced to listen to some physically mature, but emotionally immature woman crying out in ecstasy. "Oh, isn't this grand! I'm so glad I came. Did you ever see anything so beautiful?" Whether it is pleasure or pain you are experiencing, learn to contain yourself if you would be emotionally mature.

Emotions cannot be eliminated. It is at this point that many persons make their first big mistake in their attempt to understand emotional maturity They come to the erroneous conclusion that, in order to exercise emotional control, they must have no emotional experiences Such a belief may arise, for example, after a person has been harshly disappointed in love He realizes that if he had not loved so intensely, the disappointment would not have been so keen; so, in order to protect him

self from any similar hurt in the future, he asserts that he is through with love The outsider knows that this is a futile attempt, that the person who makes such an assertion most loudly is the one who is most sensitive to a new romance—a sequel which has well been named "love on the rebound."

Some psychopathic patients show this desire to do away with all emotional experiences by going to bizarre extremes. They assert that they are merely hollow shells, totally devoid of any feelings, either pleasant or unpleasant, that they are really nothing but mechanical men In other pathological cases, the patient does not even try to explain away his feelings, he merely ignores them until he becomes totally impervious to any sort of emotional stimulation He cannot be made angry, he cannot be insulted, he cannot be made sad, he becomes oblivious to compliments, smiles, and even to physical injury He literally cures his emotional pains by extirpating all emotional life He continues to vegetate but he is practically the same as a dead person might be as far as any mental life is concerned The fact that any person, even in a mental disease, can carry a procedure to such an extreme certainly should serve as a warning that it is a dangerous method to follow It is much better for one to remain alive emotionally even though such living brings some discomfort than to go through the procedure of becoming functionally dead by becoming mentally diseased In the agony of a physical illness, such as seasickness, a person may be heard to groan that he would rather be dead than go on, but such an expression is superficial and temporary. After the suffering is past, the individual who uttered such a wish laughs at himself for his momentary weakness An unpleasant emotion is a signal that one's course should be changed, not that one should cease living It is true that the dead do not suffer, but most of us would prefer to live a little longer and take the pain rather than to die either physically or mentally. It is certainly wise to heed the signal which emotions are designed to give, namely, do something different and do it in a hurry, than it is to attempt to ignore the signal because one does not like it. The adult with infantile emotions tries to run away from his emotions; the

well-adjusted adult does his utmost to change the circumstances which produced the emotional situation

Learning to wait for rewards. Working for a distant goal, foregoing the pleasures of the moment in order to gain a greater but more remote reward, is a sign of emotional maturity. Children and adults of lesser intelligence require immediate rewards if they are to be motivated to "carry on." The greater the intelligence of the individual and the higher he goes on the professional scale the longer will a person work for a goal, with its concomitant pleasures, gladly relinquishing what the lesser mortal deems essential in the way of comfort from day to day Witness the students who will live in a poorly furnished room, with little heat, restricting themselves to the most sparing diet, taking little sleep and no recreation, all because they expect some day to reap the reward of their labors.

But it takes more than a vision of the distant goal to enable a person to make such sacrifices, he must learn the lesson of waiting for his gratification when he is young if it is to be effective The spoiled, pampered child finds it very hard to forego personal comfort for an evanescent distant reward. How does he learn thus to postpone gratification?

He has to learn through painful experiences It is a very hard lesson and few people make a final, completely satisfactory adjustment in this respect. At first it appears in very simple states, the child must not grasp every article of food that appears on the table as soon as he is seated At first he does so, but as he is restrained and finally punished if he does not refrain and eat in due form, he learns that he gets more to eat and more social approval if he eats with reserve than if he eats like an animal

Again, he finds that immediate gratification of a desire often prevents him from enjoying something that would have given him satisfaction had he foregone the first pleasure He, for instance, omits his afternoon nap so that he can continue his play, and learns to his chagrin that his afternoon's indulgence has cost him a trip to the movies. He learns that his failure to consider the future made him pay too big a price for the small

pleasure of the omitted nap. Thus he has to learn the lesson of foregoing pleasure for future gratification

Moralists misleadingly elaborate upon this phase of development and hold up ideals which the individual can achieve only by long periods of prolonged abstinence from certain immediate pleasures. As a result many persons tend to feel, quite erroneously, that their future happiness is in direct proportion to their present sacrifice. For instance, a man saves his money so that he will have plenty to enjoy when he gets older; but unfortunately when he gets older, he has acquired the habit of doing without the pleasures that money will buy, so that he cannot enjoy his money when the planned-for future arrives Take another and equally familiar example In a still further elaboration we build an ideal picture of a future life filled with pleasures to compensate for our failure to receive pleasures in this world. This may be merely a form of consolation for disappointments, but it can also be so exaggerated that one denies himself all sorts of innocent pleasures so as to increase the amount in store for him It takes an exceptional individual to attain the proper balance between delayed gratification, that is, the withholding of gratification, and present indulgence

Mistaken learning in this field is due to placing the emphasis on the wrong factor. The important thing is not the sacrifice but the pleasure that one earns as a result of the sacrifice. One is not paid literally for sacrificing any pleasure; the sacrifice is a device to be used to gain more pleasure in the end If it does not lead to a greater amount it is foolish to make the sacrifice.

Adult use of emotional expression. Although the adult differs from the child in the degree to which he restrains spontaneous emotional expression and the extent to which he can delay his emotional responses, he shows his maturity most strikingly in that he can utilize his emotional behavior as a device to influence other persons instead of using it without restraint as a means for expressing his own internal feelings The sophisticated adult can keep his inner experiences to himself, and

can turn on and off his expressive apparatus as a means of directing the behavior and attitudes of others.

The infant or the emotionally immature adult acts as though he expects everyone to join him in his emotional experiences. If he is unhappy, he cries and expects all those around him to join in the crying. If he is happy, he makes little or no attempt to restrain his expressions of joy and cannot understand it if all who witness his glee are not duly impressed and eager to take part in his celebrations. We understand such behavior in a child and join him to a certain extent, but such behavior becomes annoying in an adult. In short, we all need to learn the lesson that our emotions are our own private property. We should not expect others to share them unless there is some mutual interest which warrants such cooperation.

The return to infantile emotionalism is found in certain psychopathic patients known as "manics." A manic lives a life of excess. His ideas come thick and fast, he is overactive, and he is excessively happy. He has no hesitation in attempting to force any stranger to enter into his personal sphere, attracting attention to himself with his boisterousness and his bizarre actions, decorating himself in any grotesque manner which occurs to him, and making "wisecracks" and personal comments without the slightest restraint. Such a patient is interesting and amusing in much the same manner as is a little child. Others put up with him until they become bored. The only difference between the adult manic and the child in the area of unreserved emotional expression is that it may be possible to restrain the child, whereas one cannot squelch a manic.

It is clear that such behavior has no social value. The one who indulges in it is doing it for his own self-satisfaction, and its only value for the observer is as a form of entertainment. The normal mature adult neither acts in any such unrestrained manner nor does he fall into the opposite error of attempting to deny to himself that he has internal upheavals. He accepts his emotions but keeps them as his own private property, reserving his outward behavior to influence others or to fit in with their attitudes and interests.

In an earlier chapter we have indicated ways in which such expressions of emotion may be used as social devices, the emotional control which we are now discussing is an essential prerequisite for using those techniques of social adjustment successfully The use of emotional expressions as instruments for social adjustment is possible only when one learns the lesson of emotional privacy

Shame causes queer emotional behavior. The attempt to keep one's feelings to oneself may become complicated when certain emotions are hidden because the owner is ashamed of them. The type of restraint which we have been discussing grows out of consideration for the interests and feelings of other persons Restraint because of shame leads to quite different results

The first impulse of an individual who has an emotional experience of which he is ashamed might be to repress or to eliminate it entirely, but he will probably find that this is impossible. Little signs will give him away Hence, he is almost sure to develop the alternative of using some device to deceive both others and himself as to what is going on Such distortions may be designed originally to deceive the outsider but they become more dangerous when the owner begins to take them seriously.

The usual trick is to attempt to distract attention from the supposedly shameful emotion to some outward accompaniment of the emotion The person complains about a queer feeling in some part of his body, or a queer act which he cannot control, as though it were some physical ailment, and he may even go to a physician for help.

An illustration may make the process clear. A young woman who was engaged to be married found herself getting jittery whenever a certain young man made casual business calls in the office where she worked. She would not admit to herself that her response was a romantic one—she was engaged and could not acknowledge that any other man made the slightest appeal to her Hence, she had to give some other explanation to the queer feelings which almost overpowered her when this

fellow came around As a matter of fact, she would not even permit herself to associate her queer feelings with this fellow. She complained that, without any reason, she had spells of dizziness and a queer need for air. What was happening was that she was experiencing the sensations from emotional arousals which she tried to ignore Hence, she emphasized a few of the overt manifestations of this emotional turmoil and complained about her queer breathing (her need for air), and the dizziness which probably resulted from a rise in her blood pressure. By seeking medical assistance for these symptoms, she successfully kept their significance from herself Medical help, of course, did not change matters She was able to control her feelings only after she became aware of what was happening to her. Before she obtained insight she as much as said to herself, "I do not even see that fellow; but I have these queer feelings for which I must get help" After she learned to understand her true situation, she virtually said, "Wow, that boy is certainly a knockout; but he is not for me. I am engaged and will stick to the boy I really love."

A great host of physical symptoms have been used by various persons to disguise similar impulses which their possessor regards as shameful One person will complain of sleeplessness and try to get help for it, instead of solving the emotional problem which disturbs his sleep Others will complain of headaches, queer itchings in various parts of the body, tremors, lumps in their throats, heart pains, feelings of lassitude, nausea, lack of appetite, irritability, sobbing spells, jumpy sensations in various parts of the body, and the like. The individual gets a sympathetic ear for any or all of these complaints for the simple reason that similar symptoms may be caused by physical ills. Just so long as these complaints function successfully as distractions, the patient will continue to use them as subterfuges.

The emotionally mature person is not likely to deceive himself in any such manner If he is emotionally upset, he may tell his friends that he has a headache, a pain in his heart, or may even faint in order to get rid of them long enough to enable him to get a little control of himself. But he never kids himself in

all this He knows he must make some adjustment to the emotional situation which brought on the little telltale signs, and he sets out to do so. At the same time, he is sensible enough not to explain the whole situation to inquisitive and unsympathetic outsiders. Only an emotional idiot would make the mistake which a little girl did when she said to her mother, "I hate you and I think Mrs Jones, across the street, would make a much better mother. I wish she was my mother." As adults, we learn that we cannot be so frank with impunity. A girl on a date with her fiancé may admit to herself that her heart missed a beat when another boy came near, but she certainly does not disclose this fact to her escort. Furthermore, the degree to which she can refrain from revealing her emotion by little telltale signs depends upon her honesty with herself.

Wholesome enjoyment of emotions. Whereas emotional maturation implies the ability to keep one's internal feelings to oneself and to use emotional expressions to influence others, the normal individual, in addition, learns to enjoy his emotional experiences Indeed, he comes to derive pleasure from the very same experiences which bring him discomfort. Some very paradoxical acts are explainable on this basis. A simple illustration is found in the way in which a person persists in sticking his tongue into an aching tooth, feeling a sore, or picking a scab. The pleasure derived from eating certain highly spiced food is produced by the pain aroused by the ingredients and not by the taste. A person may enjoy the shock of a cold or hot shower, the wind in his face, or the experience of being tossed around and pitched almost headlong by the various devices at amusement parks An adult will pay an admission fee to witness a play which makes the cold shivers chase up and down his spine. He has a morbid curiosity to witness bullfights, or daredevil stunts at the circus. On a more sophisticated level, he enjoys stirring music, pictures, or poems. In short, a large part of the most highly prized experiences of civilized man are derived from the cultivation of internal tensions which originally were probably most unpleasant, and which were aroused in animals and children by critical situations demanding im-

mediate and intensive action. Instead of waiting for emergencies to arise, civilized man has learned to arouse his emotions in a milder fashion, under controlled conditions, and in such ways as to produce vivid inner experiences without the necessity of too much overt activity

A moderate amount of such emotional enjoyment is highly desirable and wholesome. A person should be able to enjoy the cold shivers which come while witnessing a mystery play or reading a detective story, he should be able to experience the raptures which come from seeing a beautiful painting or hearing fine music, and he should not get too old to enjoy a trip to the circus or to an amusement park Nor should he feel chagrined when someone points out to him that these are merely artificial ways of arousing primitive feelings Civilization has deprived us of most of the fun of being exposed to crises, and so we have to invent them. The whole bodily system is toned up by a good emotional upheaval, whether it comes about naturally as a result of some real danger, or whether it comes from witnessing a movie It is only as one approaches senility that he becomes devoid of the ability to get a thrill out of life, and adolescents are wise when they ignore the admonitions of oldsters to the effect that they should become as sedate as old folks. The oldsters themselves would enjoy the same sort of emotional turmoil were their muscles and glands capable of responding vivaciously to such experiences Indeed, we can often see some old person attempting to work up a good adolescent emotional experience, but he does not get very far—his joints squeak, he gets a Charley horse, and he spends the next day in bed with his hot-water bottles.

On the other hand, it is possible to lose the very exhilaration which comes from emotional excitement by excessive absorption with one's own feelings. In spite of all the fun that may be secured from artificial emotional stimulation (whether on a high or low plane makes little difference in this connection), the fact remains that emotions are but an aspect of a broader type of emotional interaction. We need a certain amount of emotional experience on a real basis in order to keep the emo-

tional mechanisms alive and competent to react to the relatively artificial experiences which comprise most of our lives Otherwise, the internal tensions become hollow, more and more unreal, and leave their victim cold

We can see the results of a complete lack of real emotional experience, with its compensatory emphasis on the artificial, in certain circles where blasé individuals try in vain to get a thrill by going through the motions of having fun by drinking, carousing, acting the fool, and going the round of "pleasure" resorts, only to wake from it all with the sick feeling that they did not have a bit of pleasure—and now have only a headache. Instead of developing from childhood pleasures to adult satisfactions, such persons have deteriorated, and all their attempts to cavort around, as a child or a young animal might, bring no results. It is bad enough to see some dissipated old codger trying such methods, but it is worse to observe an adolescent showing that he is starting off in the wrong direction by adopting practices which will prevent him from getting any real fun out of life.

Let the reader make no mistake, it is not the type of activity in which these persons engage which is to be criticized, it is the underlying attitude of the individual which is in error. The overt activities are merely symptoms of a deep inner maladjustment. The dissipated person has gone off on the wrong road because he has become too much concerned with his own pleasures. While it is wholesome to learn to enjoy one's emotional experiences, it is dangerous to become too preoccupied with them.

This is a repetition of a principle which we have stated before, but it is so important that it merits restatement We have said that a person finds happiness as a by-product of activity designed to accomplish objective ends, that one gets along better with others when he is interested in them rather than in the analysis of how he feels about them. In later chapters we shall find that a man gets over his fears better by dealing with the cause of the fear than by becoming absorbed in his own fear experiences, and that recovery from emotional depressions comes when one

engages in overt activity rather than nursing his own sadness. When one tries to get rid of an emotional tension without dealing with the persistent stimulus to that emotion, he is sure to fail because the irritating situation keeps the tension alive. In the same way, if one attempts to experience an emotion with no real stimulus to arouse it, as happens when one is preoccupied with his own feelings, it will die out in spite of all his artificial attempts to revive and to sustain it It takes the whole pattern for an emotional experience—the stimulation, the internal adjustment, and the reaction to the stimulating situation.

The importance of this principle comes out in the experience of "falling in love" The subject of such an experience is keenly aware of the inner turmoil which the object of his or her affection arouses and the intensity of the emotion may, for a time, cause a centering of interest on this internal feeling Should the interest remain centered around the subjective feelings, however, the outcome is likely to be most unfortunate. This self-absorption leads to quite an erroneous emphasis and the individual tries his best to keep the internal tension at a high level and becomes obsessed with such questions as. "Is this love? Will it last? How can I be sure it is real?" and the like. This centering of interest upon one's inner experience tends to culminate in a condition which has been described as "being in love with love" It would be better to say that the victim of this inward interest is in love with himself.

If, on the other hand, the individual becomes more and more interested in the other person and concerned with doing acts which will please that person, he will not only cultivate a more lasting relationship, but will experience an exhilaration which can only come when an emotional tension finds expression in overt behavior. Such a person does not sit around introspecting about his own feelings, he is too much absorbed with the other person for that to happen

Distinction between infantile and mature love. A comparison between the self-centered love of an infant and the altruism of the well-adjusted adult will make clearer the distinction we have been trying to make Divested of all its entanglements, the

need for love is, in the last analysis, a need of help and protection from another. There is no love between fishes When the fish is hatched from the fertilized egg, both the mother and father are totally indifferent to the infant fish, they may be miles away. The infant fish is never protected or nurtured by his parents and his continued existence and his growth to maturity are determined purely by chance and his own activities.

In marked contrast, the human infant is born in utter helplessness and will never mature unless he is cared for by some interested adult. The child must have love or he will die.

This first love situation is a totally one-sided affair. The child receives the attention of his mother, nurse, or whoever happens to have undertaken the responsibility, without giving anything in return Nobody expects him to give anything He cannot do so. But we do not expect this situation to continue and if we find an adult who continues to receive from others and gives nothing in return we know that we have a person who is still in the infant stage of love. We expect him to grow up and to have reached the stage where he will take the responsibility of loving another who needs his ministrations with no hope of return on his part In other words each person should traverse the pathway from getting everything and giving nothing to the place where he gives everything and gets nothing. There is no particular virtue in making this progress, it is merely a biological necessity which is inherent in the human race.

To say that a child is egocentric is no condemnation of the child. It is merely another way of saying that he is helpless, that he is dependent upon the love of other persons, that he must take from them, and that he is incapable of reciprocating. To say that an adult is egocentric is saying that he has not learned, that he is emotionally immature If a person has not learned, the corrective procedure is to teach him Teaching is not accomplished by condemnation but by giving the essential training which has somehow been missed.

Should the child be unfortunate enough to have his social environment limited to his mother or to persons who are as

solicitous of his welfare as is his mother, he will be deprived of the opportunity of developing beyond the receiving stage of love Usually this is not the case He comes into contact with brothers and sisters, and others of his own age outside his family. They have, like himself, developed very little beyond the stage of receptive love and are just about as selfish as he is.

When a group of young children get together, each member of the group being interested solely in getting what he wants without consideration for the wishes of the others, the result is confusion and discomfort for all Through numerous group contacts, through cooperative games, and the like, the child learns that he gets more genuine pleasure when he is considerate of the rights of others than when he thinks only of his own wishes He considers others not through any sacrificial impulse, nor from any moralistic concepts, but because he gets more when he acts in this manner

This forms an important stage in the development of love, and persons who do not fully learn this lesson never mature emotionally. This stage of love has sometimes been called the "gang" stage, it might also be called the "cooperative-game" stage. The give-and-take relationships that grow at this time should run all through the remainder of the love life of the individual

At first the only satisfaction from such a changed attitude toward others is that the child gets more, in a very objective sense, from his considerate treatment of them It is a sheer business proposition Later he gets, in addition, a feeling of personal satisfaction through seeing that the others are happy as well as himself. The infant cares little whether his mother is happy. As he develops to the stage of reciprocity he sees that his happiness need not be at the sacrifice of another's comfort When others are happy they in turn make him feel better. Consequently, he learns to get an internal glow when he has been the means of bringing a display of pleasure to the face of another.

Unless a person has developed in his social life to the stage of reciprocity he is in no condition to enter into any romantic

attachment. The love of a boy for a girl or a girl for a boy, if it is to be successful, cannot be based on infantile emotions.

Suppose, for example, a girl has not developed beyond the stage of an intense love for herself She cannot love a boy in any real sense She may be thrilled when he bestows a gift upon her because of the fact that she is being gratified in her selfish whims She may enjoy his adoration because it is an extension of her own love for herself. The boy may be ignorant of the true state of affairs and derive some pleasure from the companionship of such a girl, but in a short time he tires of adoring a girl who cares not a whit for anyone except herself.

Mythology has represented this dilemma in a very interesting and instructive story of Echo and Narcissus. Narcissus was a young man who, upon seeing his image in a clear pool, fell in love with it and spent the remainder of his life trying in vain to bestow his affections upon his own reflection As a punishment Echo was condemned to love Narcissus, but lived a life of torment because she could get no response from a man who thought of no one but himself This situation is duplicated in thousands of instances and, of course, the romance is blighted.

Nor can romance be successful if the girl or boy has not advanced beyond the stage where he still expects to be waited upon by his parents. If a boy's sweetheart is merely a substitute for his mother, if he expects her to wait upon him with the same interest that his mother devoted to him, he is likely to be disappointed, and the girl is likely to react against such abject slavery

In short, romance should follow in due course after both individuals concerned have learned thoroughly the lesson of reciprocity The real preparation for romance is not isolation, it is not the building of fanciful pictures of an accidental meeting with a Prince Charming, or a beautiful girl of your dreams, it is wholesome association with numbers of persons of both sexes until you learn to know personalities as such.

As was brought out in an earlier chapter, the socially mature person is more interested in other persons than he is in himself. As he matures he studies other persons more and himself less.

He gains more happiness through bringing happiness to others than he does by seeking his own satisfaction directly As he matures he gains more pleasure by giving and less by means of receiving from others He sees the world as an opportunity to do things and less and less as an opportunity to have things done for him. In short, he becomes socially more objective, and less and less egocentric. He becomes more and more outgrown, and less and less ingrown

Parenthood provides the ultimate opportunity to become emotionally mature. The socially mature parent studies his child, watches the growth of his personality, and contributes to it rather than absorbs it.

This does not mean that all parents are socially mature Some parents take a possessive attitude toward their children. In poorer homes children may be looked upon as means of support when the improvident parents become incapable of taking care of themselves. In other instances it may take the form of emotional bondage which is much more insidious and vastly more harmful than any economic bondage could ever be. Such a parent appears to be extremely devoted to his child He showers her with gifts, gives her abundance of affection, gratifies her every whim, warns her against the wiles of young men, thus making her afraid of the attentions of any possible suitor, criticizes any particular individual who seems to be interested in her, and virtually surrounds her with barriers beyond which she cannot go. All this is done under the guise of parental devotion, and the poor child does not realize she is enslaved until it is too late for her to free herself. A typical illustration of such a situation was that of Elizabeth Barrett Browning. Under the guise of conventional morality, her stern father virtually enslaved her, attempting to keep her for himself, until the tremendous love which she developed for Robert Browning finally gave her the courage to defy him and to escape with her lover.

The altruistic parent gives to his children, but it is not the selfish type of giving Its purpose is not to place the recipient under obligation to the donor but to enable him to be a more happy, more free, and more autonomous individual.

The altruist is not more moral than the selfish person, he is merely more mature, he has learned one of the important lessons of life. Furthermore, he does not give with any sacrificial feeling He is not giving up his own happiness by contributing to the happiness of others, he gains more in happiness himself by this means than he could in any other way. The one who brags about his unselfishness has not learned his lesson, he only thinks he has, and is deceiving himself more than he is deceiving anyone else.

Earmarks of emotional maturity. Adult emotions are no more like the infantile-patterns of activity from which they sprang than are full-grown flowers like the beds from which they grew. Development proceeds in many directions and there is no one single straight line of progression from infant to adult emotional behavior. Consequently, progress cannot be measured by the direction a person has gone nor the distance he has traversed Each case has to be judged on its individual merits. Nevertheless, there are some contrasts between infantile and adult emotions which may serve as rough indexes of wholesome development

1. *The infant is open and aboveboard in his emotional expressions, whereas the adult learns to hide and to disguise his deepest feelings.* Some persons make the mistake of concluding that the only safe way to refrain from making an incriminating exposure is to eliminate all emotions. This is not the case; we cannot refrain from being emotional, but we can learn how to keep the other fellow from discovering just how we feel There is no harm in being afraid, in being angry, in being sad or happy, or in being in love, but it does pay to act in such a manner that others discern only those emotions in us which we desire to reveal The wholesome adult learns that his emotions are his own private business.

2 *Whereas an infant acts in much the same diffuse manner in all emotional situations, the adult adapts his emotional behavior to specific situations.* Only the grown-up baby threshes around, yelling and sobbing aloud, when thrown into an emergency, unless the crisis is of a very extreme nature. Instead, the

normal adult directs his reactions into the channelized activities which he has learned to use to solve problems similar to the present one.

3. *The well-adjusted adult uses emotional expression more for the purpose of influencing others than for the purpose of expressing his own feelings.*

4 *The infant wants immediate surcease from his pains or immediate gratification of his desires, whereas the adult is willing to wait for long periods of time for such emotional relief.*

5. *Development should witness an increase in the amount and kinds of outgoing emotional behavior and more infrequent incidents of ingrown emotional experience.* This is seen most clearly in social emotions. The wholesome adult loves others more and himself less as he matures Probably the best index of maturity is the ability to gain more happiness in being instrumental in giving pleasure to others than in seeking it directly for oneself.

QUESTIONS

1. Give a summary of the different bodily processes which contribute in an emotional reaction
2. Explain why it takes time to recover from an emotional experience
3 Should an adult continue to manifest infantile explosiveness in his emotional reactions, how could he go about changing this condition?
4 Give practical suggestions for learning to endure discomfort
5 What is wrong with the notion that emotions should be eliminated?
6 How does the child learn to wait for rewards?
7. Give some illustrations to demonstrate the adult use of emotional expression.
8. How do guilt feelings contribute to poor emotional behavior?
9 Distinguish between wholesome and unwholesome enjoyment of emotions.
10 Trace the development of love reactions from the infantile variety to the best type of adult love.

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CHAPTER VII

HOW TO MASTER YOUR FEARS

Early and provident fear is the mother of safety
Edmund Burke

ONE day a boy ran to his mother, screaming in obvious terror, and begged her to save him from the hobgoblin which was under a box in the alley. Without any discussion or any demonstration of fear, she gathered up a broom and, brandishing it as a weapon, asked her son to lead her to the box. Having arrived at the seat of danger she took a position to hit the goblin, turned over the box, and proved to her son that there was nothing under it Then she explained calmly to him, after he had recovered from his surprise that no goblin had run out, that the boys had been playing a prank upon him

If all persons could be as wise in their treatment of children as this mother, few adults would have unreasonable fears The principle which she demonstrated can be stated in very simple terms The way to manage a fear situation is to make a definite adjustment to the cause of the fear. It is foolish to attempt to deal with the fear itself Were a man to be confronted by a wild lion, he would not seek aid to overcome his fear Instead, he would get some help to enable him to deal effectively with the lion.

Wholesome fear reactions. Fear is essentially an escape reaction and there are times when it is highly necessary for us to escape; ruin stares us in the face if we do not The various bodily reactions that occur in a condition of fear are all designed to aid in this process of escape. If the thing which we do when we are afraid is appropriate the danger will, as a result,

be less imminent; we can catch our breath again, we can take a calmer look at the events which precipitated the fear, analyze the factors, and perhaps decide how we can deal effectively with the situation. The natural result of this calmer view is to substitute a fighting reaction for the fear one; we retrace our pathway and engage the danger anew. In short, fear is a temporary reaction and should pave the way for a renewed struggle Fear should be but an interlude in our fight with the difficulties which surround us

Fear in itself is never a satisfactory form of adjustment. It is an index of temporary failure. It is a warning that we had better do something different, that we should learn more about our difficulties It makes us retreat so that we may have a better opportunity to win because of the temporary retreat

In an elementary fear situation many of the reactions that are made are beyond the conscious control of the individual, they occur in spite of any attempt on the part of the frightened individual to stop them. One may argue that he is not afraid but, if he is afraid, he will experience these violent reactions within himself For example, a small boy, being frightened by a dog, ran to his father and attempted to hide his fear of the dog His father asked him if he were afraid, to which he replied: "No, I am not afraid, but my stomach is"

Furthermore, these changes do not immediately subside when the occasion of the fear is removed. Many persons have had the experience of being frightened in a traffic tangle. They may extricate themselves almost automatically and in a few seconds find the crisis over with their car safely landed at the side of the road Having passed the crisis with little evidence of fear, they now sit, with no immediate occasion for fear, filled with tension and overcome with trembling It takes longer by far to calm down from the emotion of fear than it did to get out of the traffic jam In fact it may take hours, or even days, to get completely over a violent fear reaction This is normal.

Because of its very nature fear makes impossible the smooth operation of our muscular apparatus After such a shock as the foregoing it would be hard to conceive of the driver being able

to be as smooth and deliberate in his handling of his car His hand would shake, his foot would tremble on the accelerator, he would look anxiously and nervously this way and that, he would sit more erect in his seat, grip the steering wheel more firmly, and make a zig/ag trail. If he tried to carry on a conversation it might easily happen that his voice would be unsteady—he might even stammer If the shock were extreme he might be totally incapable of driving One should not be apprehensive because of such violent reactions They indicate that the subject has made a healthy reaction to the accident. It would be unwholesome if he could maintain his poise and have absolutely no reaction to such a violent experience All he needs, to overcome this trembling and lack of motor control, is time. If he admits he is afraid, joins with his friends when they laugh at his trembling, and watches with a little scientific curiosity his various performances, he will recover more quickly than if he attempts to fool himself and others into thinking that he was not frightened

The handling of normal fears. The best way to deal with a fear which results from a sudden, violent, strange, or threatening situation is to help carry out the natural bodily reactions which normally occur in a crisis. All these activities are centered around the one objective—that of doing something about the thing or the event which caused the fear. They may be summarized as follows

1. *It may be best to pause before acting.* Where the surprise feature is very pronounced, it might be better to remain stark still than to do anything. In a violent threat which leaves a person without any clear-cut cue upon which to depend, the normal reaction is to become frozen with fear It might pay to prolong such immobility until a definite cue for action arises.

2. *Escape may be the answer.* If it seems wise to get away from a fearful situation, the best way to help our automatic bodily processes is to get away as fast as possible. If a wild animal is charging you, run, climb a tree, or try any possible kind of flight—but do it in a hurry It would be foolish in an emergency to attempt to run calmly and sedately. You do not

want to control your emotions, you do not want to subdue your fear, you want the fear to get behind you and push.

3. *It may be best to fight.* It has been observed that an animal or man fights best when he has his back to the wall. Whether one fights or runs should be dictated by the situation—a man should make the response which is best calculated to get him out of his dilemma

4. *After the crisis has passed, give your fears time to subside.* After it has become clear that the object which frightened you is no longer able to hurt you, the physiological processes which took part in your reaction will continue for some time. Let them run their course Do not try to hurry them. If there is some activity in which you can engage which will divert your attention from the fright and, at the same time, help you to release the energy engendered by the visceral emotional reactions, well and good The important thing to remember is that it takes time to get over an emotion. You do yourself no good, and may do harm, by trying to rush the process of recovery

5. *Become better acquainted with the things which frighten you.* Familiarity with an emotional stimulus reduces its efficacy as an object of fear. The only caution here is that you should avoid trying to become friendly too rapidly.

The need for proceeding slowly is illustrated by the mistake made by a mother in getting her child over the fear of a cat. The cat had scratched the child and she had good reason for fearing cats because of this experience The mother, thinking to get her used to cats, after telling her that kittens would not scratch her, put a kitten into her arms and insisted that she hold it for half an hour. The child became more and more frightened, yelling at the top of her lungs until the kitten was more frightened than she. Instead of breaking down the fear of cats in the child, this merely added fuel to it and so fixed it in the child that she had not recovered from it when a grown woman

6. *Utilize a fear experience to prepare for future emergencies.* Since a fear experience implies that a situation occurred

which was beyond one's ability to handle, the best procedure for attaining control of such fears is to plan for some better way of meeting similar situations in the future. When used in this manner a fear experience becomes a very useful event in one's life

7 *Sometimes enforced relaxation is helpful* In some unusual situations, such as those which came during the Dunkirk evacuation and in some air raids, the whole fear experience is so violent that the victims cannot recover from the extreme panic into which they were thrown. Enforced rest has been found to be very valuable in these cases Such rest may be brought around by the use of sedative drugs, by tepid baths, or by hypnosis Sometimes the period of enforced rest may be continued for several days, but the important factor is that, after such a rest period, the individual finds himself capable of taking up life where he had left off and usually he shows few permanent effects of the severe strain he has been through

Fears which outlast their usefulness. From the above discussion it should be clear that a person should attempt to use his fears rather than attempt to subdue them or to avoid them. They are actually very vital in the process of living Sometimes we may be tempted to forget this fact In some areas of modern civilization a person may be so sheltered that he seldom has to confront actually terrifying situations and it might even be imagined that a person could go all the way through life without ever being exposed to a threat to his physical well-being Most of us are not so fortunate and, even if we have been sheltered, we still need to have the apparatus ready for becoming frightened should we suddenly be confronted with a physical danger

On the other hand, fears become attached to many aspects of life where they play a minor role and even to some where they should not be permitted to function It is this misuse of fear which threatens mental stability. In discussing the distorted use of fears, the reader should remember that fear is a normal and wholesome type of behavior, he will then not fall into the error of thinking that the objective should be to get rid of fears.

The aim of each person should be to learn to use fear reactions in the most advantageous way

Fears become morbid when they are cultivated for their own sake, when they are used to conceal some undesirable aspect of living, when they are emphasized in order to distract attention from the real danger which threatens a person, when they are symptoms of chronic nonadjustment, or when the fear is used as an excuse for failure to meet a crisis in a straightforward manner.

Fear is a sort of temporary evasion which comes when the individual is suddenly thrown into a setting where he has not the ability or intelligence to act. But the fact that one is benefited by such a delay does not mean that one should continue to delay forever, yet that is just what the individual who courts his fears is doing He has learned too well the lesson that one may escape destruction by the mere process of doing nothing of an overt or constructive sort, he becomes preoccupied with his fears and ignores the problem which his fear should be inciting him to solve.

A good cue as to whether a fear is morbid or not is the emphasis put upon it by its owner. If a man is afraid of a wild animal he does not talk about his fears, he does not go to a counselor and ask help in overcoming his fear, he does not become preoccupied with how he feels inside He wants to know, and to know in a hurry, what to do about the animal So, when a person talks interminably about his fears, he is thereby giving evidence that the fears are a disguise to which he is calling attention in order to hide something else

Ignorance abets fears. Our forefathers were afraid of thunderstorms because they did not know what caused them or how they operated They thought that the gods were fighting with each other and that thunder was caused by Thor's hammer. We have built devices to protect ourselves from lightning, our casualties from that source are few, and we are no longer afraid Thousands of other fears of natural events, such as eclipses, meteors, comets, cyclones, diseases, volcanos, and the like, have been eliminated or have been lessened in their intensity,

through understanding. Fears of silly superstitions, such as ghosts, devils, fates, vampires, and the like, have vanished.

But this progress away from fear through learning is a halting affair due to a queer quirk in our mental processes We fear a thing originally because we do not understand it, but this fear becomes changed to a fear of investigation of the thing which causes the fear. We become superstitious, that is, we explain the event in a manner which precludes any further study. The study of the feared event is assumed to be a wicked act which can only bring destruction upon the investigator What a vicious circle this creates! We fear because of our ignorance and then make our ignorance a virtue and develop a fear of knowledge, the only thing which will dissipate the fear.

Through our knowledge of the laws of nature we have been enabled to eliminate to a great extent fears of natural events. If, perchance, some new phenomenon in the physical world is beyond our comprehension, we at least take a rational attitude toward it, and our fear is merely a temporary expression of our inability to cope with it Few persons in this present period of civilization lose their mental balance because of a chronic and uncontrollable fear of natural events

On the other hand, modern man is profoundly ignorant of the laws governing human behavior, and because of this ignorance *is much more likely to develop fears and superstitions* about human relationships than he is about physical events. This ignorance covers both our own behavior and the conduct of others

When we have performed an act we know little about why we did it. Our attempts to explain our behavior are usually silly and unwarranted. The folly of such explanations we cannot discern very clearly when we account for our own conduct but we can easily see how superficial such explanations are when proffered by others. We form plans for the future and with all the determination in our power decide to carry through the project only to find ourselves unable to persist in our determination.

In the face of this extreme ignorance of our own behavior

and our inability to control our conduct, some of us may become blithely indifferent. Many of us are openly afraid of ourselves and those of us who conceal such fears usually find them lurking in the background ready to pounce upon us at the first opportunity. Some of our own thoughts may so terrify us and surprise us that we cannot understand how they can belong to us.

If we are ignorant of our own behavior, we are more profoundly ignorant of the reasons for the conduct of others. All of us develop some rule-of-thumb formulas to guide us in our relations to others, but they are only makeshifts and we soon learn that we cannot rely upon them. When they do not hold, we can blame the failure on the perversity of our friends, we can avoid human contacts, or we can give the same sort of superstitious explanations that our forefathers gave in attempting to explain thunder and lightning

The way to overcome fear of people is to learn more about human conduct. Knowledge of natural laws dispelled for man the fear of natural law, knowledge of the laws of human conduct will enable him to eliminate his fear of himself and of others. Ignorance and uncertainty breed fear; knowledge and assurance dispel fear.

Enjoyment of fear. Most persons learn to enjoy moderate doses of fear. Children enjoy shooting off deafening firecrackers. They will go to Western movies and work themselves up into a frenzy of excitement and come out of the show trembling with excitement. Why? Because they thoroughly enjoy it. Despite the solicitude of adults concerning the possible danger resulting from such experiences, there seems no good evidence that the majority of children are harmed by such an enjoyment of fear In those isolated cases where the child seems to be unfavorably affected, it may often be found that there is some other factor in the child's life which is in need of correction That is to say, there seems to be no good reason why one should not enjoy a certain amount of incitement to fear. Certainly, adults cultivate such stimulation. They pay good money to go to mystery plays and movies; there is a large circulation for

murder mysteries, and newspapers have found that the inclusion of some frightening stories adds to the circulation of their papers

It is when a person has been exposed to a situation where he has been seriously threatened with extreme damage that play with fear becomes impossible. For example, the men who have been through particularly horrible war experiences do not enjoy talking about them or reviving them in any way. You can be sure that the fellow who does the most talking about the horrors he has been through is either fabricating or exaggerating. Hence, play which cultivates fear may be considered as a sort of anticipatory exercise, a sort of practicing to get ready for hypothetical emergencies. As such, it may be of value as well as pleasurable. However, after one has had too much contact at firsthand with fearful experiences, he ceases to enjoy them and avoids any suggestion or conversation which will revive them in his memory.

In some of these cases, it might be wholesome if the individual could bring himself to take a lighter attitude toward them. However, that is a debatable point which has not been subjected to any crucial test and, for the time being, it probably is just as well to permit the one who has been through particularly horrible experiences to forget them and to devote his attention to activities where he gains more pleasure.

Attempts to conceal fear. Most of us try to conceal from friends any fear which we may feel. One reason for this is our realization that persons admire strength in others and look with disparaging eyes upon the fearful individual. This supplies an *impelling motive to hide any manifestations which might reveal* fear. We may succeed in suppressing trembling, stammering, crying, or other indexes of panic, but the fear will then play the traitor to us and reveal our true feelings in the form of manifestations of self-consciousness—blushing and the like.

The usual procedure of a person who recognizes his self-consciousness is to attempt to conceal it. Usually he is not very successful in this and to his original fear is added the fear of what others are thinking of him. His blushing is increased and

he is forced to retire from the scene in the most extreme humiliation and chagrin

Such discomfiture is the result of dealing with self-consciousness in the wrong manner. The contemplation of a fear-inducing object without doing something about it only accentuates the fear. One may argue with himself that he is not afraid in such circumstances but argument is of little avail and the fear will increase Now, in self-consciousness the object of which one is afraid is oneself. It does no good to reiterate that one is not self-conscious—such affirmations only serve to keep the situation at white heat. Something must be done, some active and satisfactory reaction must be made. What might that be? Think of something else besides yourself and self-consciousness will depart.

When you are trying to make an exceptionally good impression upon someone who is held in high regard this situation is seen at its peak. You are afraid that you are not making a good impression and keep thinking about yourself Divert your attention from yourself to a study of the interests and personality of the other person and you will find that this will take your attention from yourself and the self-consciousness will disappear.

Still another motive for attempting to hide fear is the realization that an opponent may be able to take advantage of us when we are afraid This may lead to a form of compensation known as "bluffing" or "blustering" The weakling in the executive's chair is more likely to strut than the man who has a genuine confidence in his ability The latter does not need to exaggerate and assume any show of importance. The one of limited accomplishments is more likely to tell you about them than the one who has done much. The same thing holds of the person who puts on an exaggerated front of intrepidity. Penetrate his disguise and he goes to pieces in the most pitiable panic.

Here, again, we have an illustration of dealing with the fear itself rather than with the cause of the fear The man who compensates is trying to hide his fear. If he takes an attitude of bravery in order the better to cope with the threat which faces him, well and good. If he takes such an attitude to con-

vince himself and others that he has no fear he is sure to become more and more timorous at heart and this underlying attitude will eventually manifest itself.

Persistent specific fears. A great many adults confess that they have continuing and strong fears of specific objects. The number and variety of these fear-inciting stimuli is very great and, although attempts have been made to list and to classify these, new ones are continually being reported When these are so severe as to be considered pathological, they are called "phobias" Specific names have been assigned to some of these, such as. agoraphobia, which is a morbid fear of open spaces or of crossing open spaces, claustrophobia, which is a morbid dread of being in a closed room or a narrow space, neophobia, a morbid dread for novelty, photophobia, a morbid sensitivity to light; pyrophobia, a morbid fear of fire, zoophobia, a morbid fear of animals, and many more Such names add little or nothing to our knowledge of fears. The important question is where they came from and what purpose they serve in the life of the one who bears them.

Some persistent and strong fears are perfectly straightforward and their cause easily recognized. For example, a young man was terribly afraid of dogs. The reason was clear. When he was a small boy he was riding along the street near his home on a bicycle when he was attacked by a vicious dog. He was terribly wounded and still bears the scars from the encounter. Such an experience is certainly an adequate reason for his continued fear of dogs The experience was so terrible that all attempts to make him like dogs were futile, a fact which can hardly be surprising. However, such violent upsets are rather rare. Most of us can overcome a straightforward fear if we go about it in the way we have suggested in this chapter, and if we take time enough to carry such training to a satisfactory conclusion. The greatest mistake, as we have pointed out, is to attempt to speed up the process

As an illustration of how long it may take to recover from a fear, we can cite the case of a boy who was frightened while bathing in the surf when a tiny child. While his mother was

busy with another child a wave caught him, carried him out from the shore, and he was almost drowned He did not recover completely from this episode until in his teens The final step in the process was brought about by practicing what is called the "dead man's float" He became so absorbed in a contest to see who could lie motionless on the water without breathing for the longest time that he lost his final vestige of fear for the water.

Fears may be established in infancy before the child has knowledge of any words with which to designate the object which causes the fear. It is not necessary to have a name for an object in order to be afraid of it. The results of such fear experiences may exist in later life as vague, indefinite fears which seem to the owner to be silly, meaningless affairs. Their obscurity is accentuated because there is no memory of the experiences which gave rise to them. Sometimes a fear attaches to some irrelevant object connected with the infantile situation and all that is manifest is the possession by the adult of a paradoxical fear of some specific object.

One young man had an abnormal fear of rubber. This fear existed from the earliest remembered years of his childhood. While later experiences may have accentuated his fear, the original fear experience must have been an infantile one because he recalled experiences which indicated that he was already afraid of rubber at the age of three A possible hypothesis is that the original fear began by his experience with the rubber nipple of his bottle. This boy's mother had very great difficulty in weaning him. He became sick when given artificial food, had a long period of malnutrition, and rebelled against the bottle with great emotional fervor. We have no way of proving this thesis as to the cause of this fear, of course, but it seems reasonable to guess that his fear of rubber might be part of his antipathy to being weaned and his emotional reaction against the nausea.

John B. Watson did some experiments which indicate that the establishment of definite fears in infancy is possible. He found that a sudden, loud sound caused fear in a child. He also found that children are not afraid of furry animals, such as dogs,

cats, rabbits, and the like In experimenting with one child he produced a sudden, loud sound every time the child attempted to touch a tame rabbit. By repeating this experience several times he made the child so afraid of the rabbit that he would cry and withdraw every time he saw it, even when no sound was made This is called by psychologists a "conditioned reaction." The child was at first afraid of the sound but he was not afraid of the rabbit By repeatedly presenting the fearsome sound in conjunction with the rabbit the child learned to fear the rabbit when the sound was absent Many things are learned in this manner and thus many fears become established

Suppose that no steps had been taken to change the child's fear of the rabbit. It is easy to see that he could have developed into a grown person with an intense fear of rabbits and no memory of the experiences which produced this fear The owner of such a fear would merely be able to tell you he was afraid and would probably accompany his confession with a qualifying statement that the fear was silly. He would tell you that he knew the rabbit to be harmless, that he knew he should be able to overcome the fear, but that he could not.

Watson went further, however, and showed by an experiment how to eliminate such a fear. He permitted the rabbit to appear as a minor part of a very pleasant situation—the situation being a very tasty dessert which the child was eating By making sure that the pleasant part—the dessert—was always stronger than the fearsome part—the rabbit—by keeping the rabbit at a respectable distance, he gradually overcame the fear. Eventually the child was taught to like the rabbit.

This experiment provides the principle which should enable even a grown person to overcome a fear, provided the fear was established in the simple manner described, and provided the only disguise is a lack of memory of the specific incidents which caused the fear

Make the object of fear a minor part of a pleasant and desirable situation and it will gradually partake of the emotional tone of the desirable situation as a substitute for the emotional tone of fear The change will, it must be clearly recognized, be a very gradual one.

Hiding behind fears. How can a person tell whether the fear which bothers him is a real one or whether it is a mask designed to conceal some undesirable feature in his life? A good index is the unreasonableness of the fear. When a person complains that he is afraid of something and, at the same time, says that the fear is foolish, that there is no reason why he should have it, but that it still remains and even increases in intensity with time, the chances are that the fear which he describes does not designate the real basis for the fear.

An illustration may make clear how such concealment comes about. A woman of about thirty-five years of age complained of a terrible fear of mosquitoes. To be sure, a dislike for mosquitoes is a normal thing and the knowledge that they may carry malaria is enough to make the average person fearful of being bitten by them This woman, however, had a pathological dread of them. Should she hear the singing of one, she became frantic until she was able to kill it, and then had to go to endless pains washing herself for fear she had become contaminated Furthermore, she could not go to sleep at night unless she was beneath a canopy which would keep any mosquito from getting near her and, even then, she would wake to examine whether there were any openings or holes which might admit a mosquito. The dread of mosquitoes so consumed her thoughts while she was awake and so disturbed her sleep, that she went to numerous physicians begging for help to overcome it In other words, she was so extreme in her fear that she was forced to do something about it and yet the more she did the worse the fear became. Killing a mosquito did not help, it merely made her more excited and fearful

An incident was recalled by this woman which, at first, seemed to throw some light on the problem. It seems that when she was an adolescent girl her father died of malaria His illness had led to much conversation about the way in which malaria was carried by mosquitoes and great care was taken to rid the house of any In spite of these attempts, a few stray ones were found and one happened to appear at a particularly inopportune time. She was looking at her father's body just before the funeral when a mosquito came and landed on her dress. She tried to kill

it but it flew away and landed on her father Whereupon she went into a sort of panic and ran out of the room screaming. From this episode, she concluded that her fear of mosquitoes was really the result of her fear of malaria and her father's death seemed to present a good reason for the intensity of her fear

However, further study revealed that this overdone fear of mosquitoes was merely a mask to conceal a fear which was much more vital to her Sometime before her father's last illness she had become involved in a rather serious situation. A party of boys and girls, of which she was one, had become intoxicated, gone out in a car, and been wrecked because the driver of the car was not able to drive correctly. There were no fatalities, but her father had taken the whole episode very much to heart She was very repentant, but she could never quite get over the feeling that she had disgraced her father. When he took sick and died she was filled with even greater remorse and, even though she tried to argue herself out of the idea, she felt that his disappointment in her had been partly responsible for his death. With this emotional background, we can see how the conduct of the mosquito at the time when she had her panic took on symbolic significance As she looked at her father's body, afraid that she might have been partially responsible for his death, the mosquito landed on her and then on her father; figuratively it was transporting the effect of her misconduct to her father. Consciously, she feared the mosquito because it was the cause of her father's death; unconsciously, she hated the mosquito because it suggested to her and symbolized the part she might have played (or the part she feared she had contributed) to his death. In other words, the fear symbolized her feeling of blame, which was the real cause of her fear.

This woman was trying in vain to subdue her fear because she had refused to face the issue which her fear symbolized. The fear of mosquitoes served to cover up the feeling that she may have contributed to her father's death because of her misconduct. When she was enabled to bring the real fear out into the open, she adjusted to it and the dread of mosquitoes disappeared. Furthermore, she found that she was nursing this symbolic fear

as a device to keep her from repeating a similar indiscretion. When she finally gained enough self-assurance to believe that she could control her behavior, she had no further use for a silly phobia to force herself to behave.

Fear of guilt. This illustration shows how a feeling of guilt can develop and how it may be the cause of an apparently senseless fear. It also happens that guilty feelings arise when there is no logical cause for them. They may, nevertheless, make an individual most unhappy. The fears that one undergoes in the face of an objective danger are usually less intense and surely less persistent than the fears that are based on a sense of sin. The anguish that victims of conscience suffer is of extreme poignancy Moralists tell us that such pain is deserved and that the victims are paying their just debts in such suffering. Indeed, there is a tendency on the part of some "good" people to gloat over the agony of "sinners," probably because they have a subtle feeling that the "sinners" have experienced some pleasure in their "sins," of which they have been deprived, and their gloating is a form of jealousy

The "sense of sin" is not a just retribution for stolen pleasures This is evidenced in the fact that the degree of suffering is not usually in proportion to the degree of sinfulness of the victim. Many a hardened "sinner" suffers no pangs of conscience at all, while a holy person, one who has lived an exemplary life, may suffer untold agony because of some tiny lie or some very minor indiscretion. If the agony of conscience is a payment for wrongdoing the observer is led to the conclusion that it must be administered by a most inequitable judge. Close analysis of individuals would lead one to the opposite conclusion, that conscience is largely a fear which brings suffering to "good" persons and which causes relatively little suffering to "bad" persons.

In other cases it is some concrete act which has been overvalued by uninformed moral teachers or by charlatans who reap a harvest by playing upon the fears of credulous boys and girls.

A very intelligent and successful businessman consulted his physician to discover whether he was losing his mental balance.

After the examination was completed and he was assured that his mental processes were perfectly normal, that he had no diseases of any sort, and that his nervous system functioned perfectly, he still appeared somewhat hesitant to leave and finally said: "Are you sure? In spite of your reassurance I am still mortally afraid of insanity. If I am all right why do I have this awful dread of it? Cannot you help me get rid of the fear? I might as well be insane as to suffer all this tormenting fear of it."

After an extensive study it was found that this man's apparent fear of insanity was a symbol of a feeling of guilt which he had carried with him from his boyhood. He had been told that if he manipulated certain parts of his body he would lose his mind. Having done this, he was filled with a dread of the consequences. He was assured by his physician that such acts never caused insanity, that these stories were circulated by ignorant enthusiasts or patent-medicine quacks, and that he need have no fears on that score. When he was able to believe implicitly the statements of his physician his depression and suicidal impulses vanished.

It is a mistake to teach a young person that any act has fixed and unchangeable consequences. Any act is but one part of a vast complex set of events which in turn fit in with a never-ending succession of intricate patterns. It makes no difference what an act is, it may be modified in its effectiveness by subsequent acts.

The feeling of guilt and the fear of sin may be exaggerated as a preventive, a barrier against the possibility of committing some undesirable act. This is especially likely to be adopted by a person who has already made a mistake, although the mere possibility of such an error may be enough to cause the accentuation of the feeling of sin. When a temptation arises it leads to an increased feeling of remorse so that the remorse so fills the horizon that there is no room left for the recognition of the temptation of the present moment. Such persons are likely to confess to many persons, to bewail their past sins and wickedness, and to manifest such agony of repentance that the hearers are filled with sympathy and are too likely to have their atten-

tion centered on the exaggerated past of the confidant They will think that the poor sufferer is paying the just rewards for a past transgression, whereas he is exaggerating what has happened because he is afraid of himself at the present moment.

Such a person needs not so much consolation for his past as he needs encouragement to face the present and the future with assurance.

In other words, the persons who are most firmly enslaved by their fear of guilt are usually the ones who have the least need of such a restraining influence, they are the ones who are already circumspect in their behavior. The ones who need most to be restrained by their conscience are likely to have it developed least The sense of sin cannot be explained as a form of retribution for sins committed nor as a device to keep one from committing evil acts. The conscious part of the feeling of guilt may be accentuated when one feels that he is about to be discovered in some error and to be punished for it, but there is a large part of the guilty feeling which cannot be explained in this simple fashion—it is not wholly chagrin at being caught.

The greatest part of the sense of sin is a wholly unreasonable fear which, in each individual case, is a relic of childhood The child's first fear of sin comes when he has brought down upon himself the disapproval of his mother or some loved one. He probably has no rational explanation of why they are angry—he merely knows that they are and is afraid that the outcome of this anger will be his exile from the bond of affection upon which he has learned to depend.

Even at this early stage the degree of his fear of guilt is not in proportion to the enormity of the act he has committed, but to the degree of his emotional attachment to the beloved person and the severity of the threat that this bond will be broken. The child's first fear of guilt is the fear that he will lose his mother—that she will leave him in disgust. He begins to study the things that displease her and these things are to him immoral, no matter what the rest of society thinks about them. The emotions which are begun in this fashion adhere to him and color his adult reactions to related acts He does not know

why he has such a guilty feeling when something trivial happens, he may argue with himself, but the emotion persists. Witness the man, who gloats over the fact that he just smashed another's fender, blushing and feeling abjectly humiliated when he spills a little coffee on the tablecloth. Tell most men that their hands are dirty and they will laugh. Tell them that they have dirt behind their ears and they will become crimson.

In short, when we judge our conduct by the degree of guilt or self-approval which we feel upon committing an act, we are judging ourselves by infantile standards. The feeling is an unconscious remnant from infancy. Our feeling of guilt is no adequate measure or guide to tell us to what extent others dislike our behavior The fear of guilt began with a fear of displeasing others and persists as a silly fear of displeasing ourselves when we have no conscious or rational notion as to why one act pleases us and another displeases us.

How can the victim of a tender conscience train himself to rational behavior in place of his silly fears? By remembering that fear of sin is in the last analysis the fear of displeasing others and of losing their esteem as a result. If he makes a rational study of the likes and dislikes of others he will have a rational basis for his behavior. He refrains from certain acts because he learns that these acts injure other persons either physically or emotionally. He cultivates those forms of activity which he learns will bring happiness to others. He can thus substitute a social basis for morality for the irrational feeling of right and wrong which he learned in infancy and to which he still clings when he lets his conscience be his guide.

Fear of insecurity. Normally every person should progress gradually from the helplessness of infancy to the independence of adult life. This journey should be accomplished with such smoothness that the individual has no feeling that he is achieving anything extraordinary when he is developing independence and, certainly, he should have no accompanying forebodings of the evil consequences of losing the protecting help of his mother, father, or other adults who have provided an infantile haven for him. Some young people, nevertheless, view with ap-

prehension their insignificance in relation to the growing complexities and responsibilities of life. Leaving home produces virtual agony in some persons. Even intelligent students are sometimes so tormented with the contemplation of the responsibilities that fall upon a college graduate that they adopt all sorts of devices (failure in studies, "nervous breakdowns," infractions of discipline, and the like) in order to prevent their graduation and so avoid the inevitable thrust into the "hard, cold world." In varying degrees others are afraid of marriage, parenthood, or executive responsibility

Such fears are very common, but seldom do you hear persons acknowledging them. They will give all sorts of excuses to explain their failure in college, their choice of celibacy, their failure to have children, or their refusal of a position of responsibility. The nobler the "reasons" these persons give the less likely they are to be the real ones. In most instances the real cause of their conduct is fear—a fear of insecurity. They are unable to tear loose from their traditional moorings and trust to their own powers to undertake the voyage of life. They must cling to home, to some loved one, to some institution, to some law, custom, or tradition to give them stability and some measure of confidence. These persons are pitiable spectacles because they are afraid and do not realize that they are afraid, much less what it is they fear. The various social institutions should provide means for hardy individuals to accomplish more by means of cooperation than they could single-handed; their function is degraded when they become solely a refuge for fearful individuals—a haven for parasites who have learned no measure of independent activity.

What conditions of infancy foster these fears of insecurity? They may be the result of too much love and affection from mother, father, or nurse. Such extremes of affection beget in the child an expectation that everyone whom he meets will bestow the same unselfish devotion upon him that he was accustomed to receive from his mother. When he discovers that such extreme solicitude is not forthcoming he feels totally lost and must either run back to his mother or, if this is impossible,

is filled with a vague dread—a feeling of being lost. He must have someone to whom he may cling.

A second infantile situation which may lead to this fear of insecurity is the sudden removal of affection. This may result when a first child who has been accustomed to an excess of attention is dethroned by the appearance of a second child. The jealousy which this situation creates may set up an attitude which follows the dethroned child through life. He judges everybody by the degree of devotion they give to him and is continually looking for signs of slights or fancied injustices when there are none. He must have love to be secure, he is sure that no one loves him devotedly, he accuses his best friends of insincerity, his wife of infidelity, pretends not to care whether anyone loves him or not; but behind all this is the hidden fear that he will eventually be stranded, a lone creature in a world of enemies.

A third reason that might underlie the feeling of insecurity is the tendency on the part of some parents to hold up before their children standards which are too high. In their attempt to make their children reach these standards they take the role of judges or critics, goading them always to do better by showing them the defects in what they do accomplish. So treated, a child is sure that he can do nothing correctly. Being always reminded of his faults he can never build up a feeling of confidence. The parents think their constant emphasis on perfection is motivating their child to do better, but in the end such treatment is more likely to build up an attitude of utter helplessness, failure, and the futility of trying to improve.

To overcome the feeling of insecurity one must make a study of the form it takes in oneself and try to get behind the disguise to the probable situation which caused it. If you can get a little perspective and look at yourself coolly you will realize that a grown person should not demand the same extreme devotion from any person that a helpless infant gets from his mother; the grown person should get more fun from taking care of some other person than in being cared for himself. If your fear of insecurity is largely tinged by jealousy and you can see the in-

fantile nature of this jealousy you will understand that one does not get love from others by picking flaws with them or by demanding more love Jealousy always drives people away from us and destroys the hopes of filling the very void that started the jealous process—the lack of love Finally, if the insecurity is based on the insistence by your parents upon too high a standard of perfection, you can set about getting a more sane view of human accomplishment Success is not to be measured by the attainment of some arbitrary goal which we set up in infancy, or which we have had set up for us by some doting admirer, but by the courageous adjustment to every difficulty which life presents to us.

Fears of the future. Many fears cannot be connected with or be traced back to anything specific. How then can one deal with them? If it is true that the only way to resolve a fear is to deal with the situation which causes the fear, and if one is not able to find anything to which to attach his fear, how is he ever going to deal with the cause? One cannot fight thin air In such cases the patient is inclined to argue that there is nothing that he is afraid of, he is just in a constant state of anxiety. He worries but he does not know why To be sure, he may give some actual excuses for his worries, but he knows that these do not tell the whole story.

Such dreads, worries, and anxieties are fears of the future, but even such a general statement does not explain them. The future is not a very tangible entity with which to deal. The question remains as to why anyone should be afraid to look ahead. Various factors may contribute.

Anxieties may be initiated in childhood because of the fact that parents hold out their love for a child as a prize for good behavior on his part, for excellence in studies, or for obedience. The child, naturally, tries to deserve the love which he believes to be contingent upon his conforming to the dictates of his parents, but finds he makes mistakes In order to punish him for such errors, and to motivate him to do better next time, the parents make it clear that these lapses detract from the degree to which they love the child. So the child becomes afraid to act

for fear he will do something to lessen his parents' love for him.

This situation is accentuated when the child does not know clearly just what is required of him. He tries to be good and then finds, without any realization that he has done wrong, that he has offended his parents. He becomes afraid to do anything. In short, the child wants to earn the love of his parents, tries to do so by pleasing them, but finds that the innocent things he does are often the most irritating.

Consequently, the child becomes afraid of any spontaneous activity on his part. He must watch his parents with great caution before he acts and while he acts, and soon learns that the safest way to live is to refrain from any self-initiated act. The cringing, retiring, fearful attitude which develops in this way may follow a person through life unless he profits from more mature experiences to overbalance such early training in worry. The mother or father may have achieved success in controlling the child in this manner, but at the expense of buoyancy and spontaneity on his part. It is a risky thing to dole out love to children only as the reward for conforming behavior.

Sometimes a great shock or disappointment will affect a person so strongly that he becomes afraid of the future. Such cases are quite common at times of financial depressions, political upheavals, and wars, or after such natural calamities as earthquakes, fires, or floods. However, the anxieties thus engendered are not so likely to be annoyingly persistent as the ones based on the fear of arousing displeasure in one whose love is craved. When the storm is past, the fire quenched, the political situation resolved, or the financial panic overcome, the human individual shows a great amount of resilience and readjusts himself with marked facility. In such cases, the fear is a straightforward one, and adjustment to it is a direct process.

Fears which are attributed to such calamities are likely to persist only when the person finds that they symbolize something which is not clear to him (in the way we pointed out in discussing the fear of mosquitoes), when he blames himself for not having looked ahead and prepared for the calamity, or when he feels that some misconduct on his part may have contributed to

the development of the unfortunate natural situation. For example, if a man believes that a volcanic eruption is a manifestation of the wrath of the gods for sins he has committed, the actions of the volcano take on more meaning than a mere natural phenomenon to be guarded against. Any tiny infraction of the moral law on his part makes him look ahead with great foreboding to the possible eruption of the volcano.

Another situation which may contribute to a dread of the future is when an individual finds that the rules of the game of living have been changed. Whether they have actually been changed or whether the person never understood them properly makes little difference. The point is that he has planned his life according to one set of rules and then finds that they do not function as supposed. For example, a man might believe that if he lived honestly, worked, and saved some of the results of his labor for a rainy day, he would get along all right. Then, when he begins to relax his vigilance a little, a neighboring political group decides to take all he has. He finds the props knocked out from under him and loses his zest for living.

Many adults speak of being disillusioned in one way or another. What we all have to learn is that life is never the way we have been taught to expect it to be, and that disillusionment and disappointments are part of the whole game of living. The anxious person seems unable to take this point of view He wants life to materialize in harmony with his anticipations, and when he finds that it does not, becomes afraid to go on. Fortunate is the man who, early in his life, becomes convinced that life will be full of surprises.

Still another influence which will tend to make an individual worry is the habit of planning too meticulously for future contingencies. This statement may seem strange at first because most of us have been trained to have a high regard for forethought and planning. Although there is much to be said for the ability to plan for the future, there are persons who carry precautionary measures to such an extreme that their lives become disrupted because of this. A woman, who was highly praised for her foresight by her neighbors, was actually so ex-

treme that she unwittingly made her little son morbidly timid Whenever he planned to go to a party, for example, he would rehearse for it endlessly—what he would say, what might be said by another child in reply, what he would do, what others would do, and so on endlessly. Because of this planning he usually worked himself up into such a panic that, when the time came to go to the party, he would absolutely refuse to go. In short, too much anticipation and preparation for the future may result in anxiety rather than assurance.

Although each individual must discover what it is in his own particular case which makes him unable to look ahead without worry, it is probably true that a good dose of opportunism is the best medicine for the chronic worrier. We all need to learn that there is fun to be derived from plunging ahead into a situation where all the moves cannot be foreseen. If we make a mistake, well and good, we can quickly change our reactions so as to correct it, and move on again. The truth of it is that none can see very far or very clearly into the future. Why then should we be upset if our crude predictions prove to be false? The weakling is not the one who cannot predict; he is one who cannot stand up before the unexpected. The opportunist gets along about as well as the worrier, and he is a lot happier all the while

Forms that anxiety takes. The chronic worrier expresses his anxieties in various ways The simplest form is talking. The person who is continually broadcasting his pessimistic outlook for the future is well known. There are times when he gets a hearing for the simple reason that social and economic affairs are in a turmoil He is, however, not daunted by the fact that general affairs are in good order He thinks that good times are merely a forerunner of bad, good weather always precedes a storm, and happiness is always a prelude to sadness So he levels down himself and everyone else by his continual chatter about the bad times to come.

Some do not talk so much, but attempt to safeguard themselves from error by adopting and adhering rigidly to a strict ritual of living. They do not argue out the basis for their ritual-

ism but, more or less unconsciously, believe that if a person keeps a straight and narrow path he cannot go very far wrong. The trouble is that they are not sure which course is the correct one; hence they make up for their ignorance by their determination never to deviate from their customary routine by so much as a hair's breadth. Furthermore, they do not restrict their ritualism to moral affairs but bring their whole scheme of living into a similar strict schedule. They become good workers where precision is concerned, but they become obnoxious because of their meticulous behavior in trivial situations. Their ritualism is really a fear of making a mistake

Others conceal their anxiety under the guise of overweening ambitions Instead of admitting their fear of the future, they set a lofty goal, fix their eye on it, and set out to attain it. This type of excessive ambition should not be mistaken for the zealous pursuit of a legitimate goal The point is that the overanxious person overdoes this desire to succeed, his emotional urge to overcome his fear of the future makes him stress with abnormal anxiety the need for marvelous achievements.

Still others, overwhelmed by the intricacy of society and the dangers of living, attempt to remain in a state of almost infantile dependence upon outside support. They have had their only comfort from the assurance that they were safe when in the arms of a strong mother or father. When thrown into the world, they realize that they cannot continue such a sheltered life in its actual, literal form, so they substitute the nearest thing to it, namely dependence upon some leader, some social system, some paternalistic group of employers, or some insurance system which will guarantee them freedom from any need to take personal responsibility

Fears as disguised wishes. One of the most subtle forms of disguised fear is the fear of our own desires The moral code which we have been taught to adopt precludes certain forms of conduct. We know we dare not do these things and so tell ourselves that we do not want to do them These acts are "undesirable" and we assure ourselves that we do not desire to do them but, in spite of this assurance, there may be a lurking suspicion

that we do desire them. We fear that if we did desire to do them we probably would do them, so we must shun the very thought that they might bring us any pleasure. We dare not desire them for fear we might perform them.

But if we admit that we are afraid to desire to do some untoward act, it is tantamount to admitting that we do want to do it, so we have to disguise the fear in order to reassure ourselves as to the impregnability of our moral position and stamina. Fears of our own desires consequently seldom show themselves in their true light, but appear as fears of other things.

This disguise often takes the form of fearing just the opposite of the thing we are really afraid of; the thing we say we are afraid will happen is precisely the thing that we wish would happen. For example, when a woman says she is afraid that her sick husband will die, she may be expressing a real fear of losing one whom she dearly loves; or she may be expressing a fear of a hidden desire that he would die. In the latter event her fear would likely be overdone, she would show extreme and unwarranted solicitude and, in the event of his death, would show an extremely exaggerated sorrow, which is really remorse for her unconscious disloyal thoughts.

Again, the girl who protests a great fear of being pursued by some man, may be really afraid of such pursuit or may be disguising a wish to be pursued. The elderly maiden lady who looks under her bed each night for the villain may be covering a desire to find some assailant. The man who is extremely afraid that he may forget a financial obligation may be hiding a wish that he could forget to pay his creditors; he is afraid of a possible dishonest act because he wishes, unconsciously perhaps, for the advantages which might come to him were he dishonest. Life is full of illustrations of such fears.

The most striking criterion of the disguised fear is its exaggeration. But even an exaggeration is easily mistaken for a genuine emotion. If the wife overdoes her ministrations to her husband it will be more likely to be interpreted by herself and by outsiders, including her husband, as an intense love rather than as a disguised dislike. The girl who overdoes her fear of being pursued by the villain will consider this fear as evidence

of unusual virtue rather than as a hidden desire which would be abhorrent to her.

It is this very exaggeration which makes these disguised fears potential threats to our mental health If we could successfully disguise undesirable wishes and could gain more peace of mind by so doing, there would be no reason why we should not continue any such disguises which we may have and even to cultivate others Why not continue in our sublime ignorance and bliss? For the simple reason that the more persistent the hidden desire becomes the more we need to accentuate the fear which serves to hide it until the fear becomes an energy-consuming force which may tend to disrupt our whole peace of mind.

Now let us go still deeper Suppose we could dig out all these hidden desires and look at them squarely. Would we find that these desires in and of themselves were bad? Quite the contrary, we should find most of them very worthy and even those which, at first sight, might appear to be unworthy would probably be so merely because they have become distorted by some queer thinking on our part. When hidden behind a disguise of superstition and uncertainty the most wholesome desire can look like a specter and frighten the most hardy individual. When we penetrate such a mask we shall find that it is not the desire itself but the emotional attitude which we have built up around it which should be changed. It may be that we have conceived a poor way for attempting to attain our desires, in which case the mode of endeavor should be corrected rather than the desire relegated to the limbo of forgetfulness.

Certainly there is no reason why a young girl should be afraid to face her desire to be attractive to young men to such an extent that she must show it only in the perverted fear of being pursued by any strange man she happens to see on a dark night. She would do much better to tell herself that she desired to be attractive, and then calmly look around to select the men upon whom she could make an impression and at the same time maintain her personal dignity.

Fears of persecution. Probably the most pernicious fears which beset an individual are fears of maltreatment at the hands of others. If a person has actually been injured by others, or if

he has been seriously threatened by them, it is natural that he should experience some fear of them; and the sensible reaction to such a fear is to guard himself against possible injury.

However, in many instances where an individual feels that he is the object of another person's enmity, the situation is really nothing more than the individual's projection of his own feelings. For example, he might like to injure the other person but twists this impulse around and claims that the other person wants to injure him. It is an easy thing to read into others the very ideas, impulses, fears, hates, and loves which are an integral part of ourselves. This is a very common defense device.

For example, an adolescent girl, who does not understand the interest she finds herself taking in boys, may refuse to admit that she is interested. Instead, she asserts that the boys are interested in her. If her interest becomes so strong that she is afraid of the acts it might make her perform, she denies to herself any impulse to do those acts but asserts that the boys are trying to perform those very acts. If she feels impelled to kiss a boy, she asserts that he is showing signs of wanting to kiss her. Hates and fears of personal injury can be projected in similar fashion.

The face-saving use of projection is not very serious in the illustrations we have just given. They were cited to make clear how the process functioned. On the other hand, a person may become the victim of very definite and fixed delusions of persecution when he uses this device and then takes himself too seriously. The adolescent girl knows that she is fooling herself, but the person with a fixed delusion of persecution does not have such insight and that is where he gets into difficulty.

As an illustration of such a fixed delusion, a certain man who had about ruined himself and his chances of success in life found that his wife was becoming disgusted with him. Instead of admitting that he was afraid he would lose the affection of his wife, which would have been what he deserved, he explained away this fear by inventing the story that certain men were trying to get her from him by poisoning his food and doing little favors for her behind his back.

In short, when a person is tempted to ascribe some evil

thought, act, impulse, or design to another, he should recognize that his interpretation of the other person may be merely the projection of a fear that he might have those very thoughts, actions, impulses, or designs. You can tell more about yourself by examining what you think of others than you can by trying to discern what they think of you or even what you think of yourself.

Summary. A person becomes afraid when he is confronted with a critical situation with which he cannot cope. Such an emergency sets up bodily reactions which tend to mobilize the person's energies. The object of this organization of energy is to do something about the object or event which aroused the fear. If running seems possible, the person will use this energy to run; if fighting seems more appropriate, the person will fight, if there is nothing that can be done, the person becomes immobile—frozen with fear. Whatever the immediate response to the emergency, the ultimate adjustment should be something dealing with the fear situation. When this is adequately handled, the tensions set up by the emergency will gradually subside. They do not, however, disappear at once—hang-overs are characteristic of emotional experiences of any sort.

If a person desires to make the best possible adjustment to an emergency situation he should direct his attention and energy toward that which produces the threat to his well-being. Any preoccupation with his own feelings or any attempt to reduce the intensity of the internal turmoil is a poor method of meeting an emergency. The fear experience should be the cue that something should be done about the situation arousing the fear; how one happens to feel is a secondary matter.

When a fear persists without any apparent good reason, it can be assumed that the fear is a disguise designed to conceal some other situation. In such a case, it does no good to attempt to overcome the fear. The only successful procedure is to uncover what is being concealed, and to readjust to it; then the fear will take care of itself.

Some of the reasons why we use fear as a disguise are the following: We may derive enjoyment from the internal turmoil

which accompanies fear; we may be attempting to deceive our friends, or even ourselves, as to our real experiences; we may be trying to cover some such feelings as insecurity, guilt, or suspicion; or we may be manifesting a general unwillingness to take a fighting chance with future contingencies.

It is only ingrown fears that become morbid; any fear which culminates in a straightforward dealing with the fear-producing situation is a wholesome experience.

QUESTIONS

1. Make an outline of the different ways in which the body meets emergencies and show the place that fears play in such a scheme of reactions.
2. Upon the basis of the criteria of wholesome fear reactions given in the chapter, would you consider a fear of ghosts a wholesome fear? Give reasons for your answer.
3. Give practical illustrations for each of the ways suggested for handling normal fears.
4. What factors do you think might enter into a fear of the dark?
5. Can you formulate any precise way for determining when the enjoyment of fear becomes overdone?
6. How would you go about dealing with a persistent specific fear of abnormal intensity?
7. Discuss the part that guilt may play in the persistence of fears.
8. Suppose we could foresee exactly what was going to happen in the future, what would be the various effects of such foreknowledge upon our emotional anticipations of these oncoming events?
9. Under what circumstances is anxiety wholesome and when is it unwholesome?
10. From your own experience or from observing others give illustrations of fears as disguised wishes.

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CHAPTER VIII

HOW TO OVERCOME EMOTIONAL DEPRESSIONS

When all the blandishments of life are gone,
The coward sneaks to death, the brave live on
George Sewell

A LITTLE four-year-old boy who had been playing in his yard, after considerable difficulty wriggled through a hole in the fence, ran to the stream which ran along the far side of the pasture, and then settled down to play along its edge. He soon became so engrossed in his mud pies that he became careless of his footing, stepped upon a mossy stone, slipped, and fell full-length into the water. As he fell he scratched his arm on a bush beside the water's edge.

Without uttering a sound he scrambled out, looked himself over, and gravely started toward the house. He reached the hole in the fence, squirmed through, and as he ran toward the house, began screaming with great vigor. His pain, grief, fear, or whatever it was he felt, seemed to begin the moment he reentered the yard and, consequently, within hearing distance of his mother.

His mother ran to the rescue of her darling boy, petting and comforting him with great enthusiasm. The more she soothed him the more violent became his convulsive sobs. Finally, from sheer exhaustion he subsided, the spasms became less frequent, and he settled down to change his clothes and to wash the few blood stains from his arm.

After you have finished laughing at this little boy, and after you have decided that he was simply crying to get his mother's

petting, or that he was doing it to divert her attention so that she would not punish him for leaving the yard, look at yourself and you will probably recall instances where, even as an adult, you have been guilty of similar conduct.

If you recall an incident where you really had occasion to be grieved, and if your emotion was true grief, it may still cause the tears to start to think about it. On the other hand, if you used some minor misfortune as an excuse for self-pity you should take your supposed sorrow no more seriously than you take the weeping of the little boy.

"Grief," "sadness," and "sorrow" are all terms applied to the kinds of emotions we have when we have been beaten or disappointed. Sometimes there is an adequate reason for such emotions and sometimes the reason is not so clear, so that the emotions seem to be out of place; consequently we should know something about the different causes which may lead to emotional depressions. Sometimes we express our grief in ways which everyone understands and which are thoroughly wholesome, while at other times we act foolishly and prolong our grief unnecessarily, therefore we should be able to distinguish between wholesome and unwholesome ways of manifesting our disappointment. Furthermore, since grief is not an end in itself, we should know the best methods for adjusting to disappointments, so that emotional depressions will not become a chronic condition or occupy too large a place in our lives.

Positive value of grief. When is one justified in being grieved? Grief has an important function in life and if that function is clearly understood we are not likely to let it be supplanted by self-pity—which may do us harm.

When you lose your money, when your job disappears in thin air, when your best friend dies, when you discover that your plans cannot materialize, when your confidence in other persons is shaken by the perfidy of someone you trusted; when any of these things happen you must change your course to make allowance for the unforeseen misfortunes. You would prefer to go on the way you have been doing, but you cannot. Things are different—you must stop, you must change your plans, evolve a

new philosophy of life, get a new ambition, or adjust to the loneliness which the loss of your loved one requires. Just how you will do this you cannot be sure, the blow is so sudden that you cannot adjust in a moment. You need time to think, to get your bearings. Grief is the name for the emotion you feel so long as you are in this state of dazed indecision. Grief, then, is a characteristic of the enforced inactivity which has resulted from some sudden, unwelcome, and unexpected change in your affairs. Its intensity is usually in proportion to the violence of the shock, and to the extent to which you must change your outlook on life.

True grief has an important function in life. It incites us to efforts to escape the discomfort which goes with it. This discomfort is a valuable spur to us to do something. We wish to escape our unhappiness and, consequently, look about us for some new adjustment. If it were not for the urge which arises from the unpleasantness of grief many of us would never readjust our lives when misfortune does come our way. We might succumb to inactivity and permit life to swallow us up instead of fighting back.

Before considering in detail the different unwholesome distortions of grief and the forms taken by unduly prolonged emotional depressions, it should be clearly recognized that the existence of such perversions of perfectly normal grief should not be used as a condemnation of the free expression of genuine sorrow. When some calamity has struck, when the last ounce of physical energy has been expended in a futile attempt to meet overwhelming odds, the only sensible procedure is to quit for a time. Sorrow is merely the outward expression of a necessary respite. It is better to weep freely at such times than to seethe inwardly while putting up a calm front.

What if one does feel physically incompetent to go on? The feeling of inadequacy, the physical exhaustion, and the unwillingness to do any more, are all a part of the normal dejection pattern. At such times, it is well not to permit would-be comforters to rob you of the needed rest period before resuming the fight. The person who takes time off to grieve without re-

straint when a loved one has died is doing a much more wholesome thing than the one who goes to work the hour after the burial with a coolness which suggests that he did not care.

At the same time that he is grieving, the wholesome person knows that his grief is temporary. He knows that events will shed new light on a seemingly hopeless situation. He may feel that he will never have as good a friend as the one he lost, that things will never be quite the same as they were, but he will have an underlying faith that new events and circumstances will supply unexpected compensations When in the depth of his grief he may be impatient with any suggestion from outsiders that events will change and that substitutes will be forthcoming Nevertheless, he will have a general, though vague, assurance that nothing in this world is permanent, that events will change. Since he is on rock bottom and cannot go lower—the next move is up.[1]

Causes of emotional depressions. When a person seems to be unable to recover in a reasonable time from an experience which made him grieve, the resultant condition of chronic dejection is called an "emotional depression" Such an exaggerated and prolonged manifestation of grief indicates that the one who suffers from it has lost his resiliency, he no longer has the capacity to kick back in the face of thwarting and opposition. It is the exact opposite of the type of compensatory reaction which a person often makes when he has a handicap.

The person with the chronic depression is absolutely certain that he has failed, that there is no further use in trying, and that he is beaten for good. He should not be confused with the anxious person. The latter looks ahead with foreboding, but he does look ahead, and he may fight on in spite of his worry. The person with the chronic depression is so overpowered with what has happened that he no longer sees any hope in the future and so refuses to try. Let us examine some of the reasons why a person gets into such a predicament. We do not intend to mention every possible cause but we can select those which are most frequently found to enter into the causal pattern.

[1] See also page 401.

1. *Excessive zeal and lofty unchangeable ideals invite emotional depressions* The reason is twofold. In the first place, when a person aims too high he is inviting failure, the chances are against him. In the second place, one who sets his sights too high is likely to place too much store upon success; and when failure comes, he cannot take it.

The person who has set his heart on some impossible accomplishment often gives warning that he is beginning to sense oncoming failure by a burst of unwarranted zeal and overdone activity. An illustration will make this clear.

As the school year was nearing a close, Earl was overtaken by an extreme emotional depression. He sat inertly, staring into space, oblivious to his surroundings, and apparently very much dejected. Only eight months before, he had entered college with an enthusiasm and a display of unbounded energy which had been the envy of his classmates for months. He worked hard at his studies, entered all extracurricular activities into which he could worm his way, and seemed to have not a care in the world. Why this change? About a month before the complete break he had shown the beginnings of a different attitude. He became listless, indifferent to his schoolwork, talked despondently, and proclaimed loudly that the year had been a failure. As a matter of fact, it had been anything but a failure as far as objective measures of his success were concerned.

The reason for this situation was not difficult to find. He had come from a home of limited means; his father had opposed his entering college on the grounds that it was a waste of time, a place for wealthy boys to play, filled with lazy individuals who would ruin his son. This opposition merely whetted Earl's appetite to go to college, and he had contrived with great difficulty to get enough money to enter.

Some of the money he had borrowed and he felt that he owed it to those who had backed him to make the best use of his time. This desire to make good, to "show" his father, to merit the help he had received, all conspired to drive him on with a feverish zeal, and he overexerted himself. Toward the end of the year he became physically fatigued, could not sleep nights, worried

about the coming examinations, speculated as to what people would say should he fail, and through all this worked himself to a morbid pitch of excitement which ended in the feeling of futility and depression.

The person who works with a feverish zeal which taxes his powers beyond their capacity, especially if he worries along with his work, may be headed for an emotional depression. Most of us are so imbued with the urge for efficiency and accomplishment that such persons are usually encouraged and praised, with seldom any recognition that the zeal might be an indication of some unnatural drive. It may be, and often is, a bad sign when a person manifests feverish zeal.

Almost as dangerous is the notion that an ambition, once accepted, should never be changed. "Don't be a quitter," we are told by certain moral advisers, "Never give up until you have accomplished what you set out to do." Some of us may need such encouragement so that we will not give up when a small amount of opposition faces us. There are some individuals, on the other hand, who persist unreasonably, who get into difficulty, and who encourage failure for themselves because of a queer idea that stubbornness is a virtue.

We see the beginnings of this in the tiny child when he screams for an interminable period for some toy or a piece of candy upon which he has set his heart. Offer him great rewards as a substitute, and he still persists in his silly demands for the piece of candy. He has so overvalued it, at least temporarily, that he loses all sense of values and sees no worth in anything else.

Such behavior seems idiotic to the sophisticated adult who looks on, but it is not so different from various things which the adult may take very seriously. He sets his heart on a certain girl, and because he cannot get her becomes morbidly depressed, and thinks life is a total failure. There are millions of other boys who do not have her affection, and they do not desire to give up all hope for that reason. Why is she so valuable to him and not to the others? Merely because he has the fixed idea that he wants her.

When you set your heart too fixedly on the attainment of any one thing you are headed for a possible emotional depression. The way to avoid danger of such a depression is to refrain from being too set on that particular goal. Goals stimulate a person to activity, but if the goal is too rigidly defined it offers a threat of depression should one be unable to get it. It is good emotional insurance to refrain from being too fixed in your ambitions.

2. *Some persons use dejection to court sympathy or to gain affection* The illustration given at the opening of the chapter illustrates this device in a child, but such conduct is not confined to childhood by any means. We are all familiar with the swain who tells his faithless sweetheart that life is not worth living without her, that he must end it all, in order to bring her to terms She feels that he must love her or he would not be so disturbed by the fact that she has rejected him.

Training for such behavior begins very early in life. If a child is cheerful his mother is very likely to assume that he needs nothing from her and to neglect him. If he is tearful and unhappy she will immediately devote a great measure of attention to him. She will inquire into the cause of his ill-humor, will wait upon him assiduously, and attempt in every way to cheer him up. When he wants love, what is more natural than for him to repeat the procedure which brought him love before?

In adult life we are not so likely to admit that we are using the manifestations of an emotional depression as a device to make others love us. If the trick were too apparent to others it would not bring the desired results, and if it were used consciously we would feel chagrined to admit that we had to use such a childish means to win the love which we so much desire. Few of us want the feeling that we are loved merely because others feel sorry for us. We may use this device, but we must do it without being aware of it ourselves.

The following incident illustrates how the real cause of a depression may be concealed behind another proffered cause. A man of about forty years of age failed in business. As a result

of this failure he developed a profound depression, sitting for hours in the same position, his frame racked with convulsive movements which were apparently repressed sobs, repeating the statement that life had no more interest for him. His friends became so sorry for him that they got together and reorganized his business so that he could make a fair start toward recovery, but he became worse and said that he could not make a go of it because of his mental condition. He could not be induced to take hold again.

By means which we need not describe here, it was discovered that he was depressed for a reason quite other than his economic difficulty. Years before he had developed the notion that his family did not love him as an individual, but only as a means of providing them with material comforts. This made him work frantically to give them everything they could wish, but at the same time increased his hunger for what he considered real affection. He often wondered if they would love him were he penniless. Why should he be a slave all his life if he never got the love he wanted? Poverty would punish them, if his notion were correct, and at the same time would provide a test of their love. This unconscious urge to get love through other means than his money really made him use poor judgment until he did fail. While he had subconsciously hoped that poverty would increase their love for him, he found that it did not. A son and two grown daughters both openly upbraided him for his mistakes and made covert remarks whose malicious significance he could not readily mistake. This revelation was so disturbing that he went into a real emotional depression, whereupon they became sorry for him and treated him with some consideration. The slightest sign of recovery brought forth urgings to return to his business so that they could again have the luxuries they had previously enjoyed. The poor man faced the alternative of remaining depressed and getting a little sympathy, or returning to business and getting no consideration except as a provider. He did not want to get over his depression, for it meant the accentuation of his hunger for love.

Of course, he never voiced this, the real reason, for his de-

pression. He continually complained that he was a failure in business, that he was too old to begin again, that his mind was affected by the shock to such an extent that he could not be successful again. All this served to distract his attention from the real reason and certainly hid his real motive from his family and friends.

In such a case, the only successful remedy was to arrange matters so that his family loved him without reference to his earning ability. Being provided with love, he would have no further reason to be depressed.

3. *A person may utilize an emotional depression to distract the attention of his friends from his failures* He thus can avoid any possible recrimination and can win their kind consideration. If a child brings home a poor report card with hung head and tears in his eyes, his mother will be interested only in comforting him for his disappointment Should he come home with the same card but with a laughing, care-free manner, he would invite punishment for being such a poor student

The same device works all through life. People cannot stand the sight of tears and will almost invariably try to help the dejected person. Hence, the one who has met with some loss is tempted to bask in the sympathy of his friends. Without realizing it, those who fall into the trap are merely encouraging him to cling to his grief. What the genuinely grieved person really needs is the presence of some relatively unmoved person to whom he can cling for support and from whose attitude he can gain some courage. Most of us feel nobler if we contribute sympathy than if we provide strength to the one who is in trouble. Hence it comes about that the bereaved person is likely to succumb to the temptation to exaggerate his sorrow because his so-called comforters are really reminding him of his failure. Their conduct literally says to him: "You really are down and out. I feel so sorry for you." If the victim of such consolation did not feel beaten before, he certainly can learn to be despondent when surrounded by such comforters.

4. *Self-pity prolongs and distorts emotional depressions.* The final outcome of parading grief to gain sympathy is that

the person not only is convinced that others are sorry for him, he comes to feel sorry for himself. He nurses his own disappointment instead of attempting to make some sort of readjustment.

If the self-pitier were honest, he would be forced to admit that this is a weak and childish way to take an unexpected misfortune; but he is not honest and, in order to make the whole situation appear justified, he magnifies his trouble so as to make it fit his exaggerated grief. When doubt comes in, he renews his efforts to gain the support and sympathy of others. We can only conclude that, when there is a chronic emotional depression, it is much more likely to be based on self-pity than on a continuation of genuine failure. Misfortunes have a way of working themselves out but self-pity has a way of digging itself in to stay.

Whining when things do not go right is the defense mechanism of the weakling. The fighter does not expect to stay on the peak of success continually, he learns to enjoy a ride on the toboggan as well as climbing up the mountain. It makes little difference whether one is on the top or the bottom, whether he is climbing up or sliding down, so long as he is alive to the situation and maintains his control and poise through it all.

If one succumbs to the temptation to be subjective instead of objective he is sure to develop feelings of futility and failure no matter what his objective situation may be. If he is having success he looks ahead with foreboding and if he is failing he becomes excessively despondent. He develops an outlook on life which is sure to kill all his initiative. He wishes to escape reality because he has not learned the fun of facing it.

In other words, the causes for the feeling of failure are to be found in the attitude of the individual rather than in the objective circumstances upon which he and his friends may try to fix the blame. Two men lose their earthly possessions; one fights on, and the other whines. Two women lose their husbands; one makes a readjustment, while the other devotes the remainder of her life wishing that she might join him. The same conflict may lead to an heroic attempt to adjust in one

person; it may lead to a mental disease in another; it may result in a complete surrender or a silly wish to leave this life in still another. If we examine the different forms that the feeling of futility takes in different persons we will discover the same fundamental principle in all of them.

As everyone knows, the great danger in the feeling of futility and in emotional depressions is that the victim, in a fit of despondency, may go so far as to attempt to end his life. If the reasons for such despondencies can be understood this danger may be avoided in many instances, and, even in mild cases where such an outcome would never occur, an understanding may lead to a more wholesome outlook upon life.

We all desire to be of service to our friends when they are in need but, if we are to do so, we must learn to be able to distinguish between genuine grief and self-pity. A pretty good rule to follow is to give most help to the one who seeks it least. The self-pitier is usually self-centered. He stands out in striking contrast to the objective man who takes his defeats as well as his victories as part of a game and views them as passing incidents. The joys and griefs of the objective man are real, but he does not impose them on others; and neither demands that they flatter him for his successes nor weep at his losses.

5. *Inability to visualize a new objective may prolong and intensify an emotional depression.* A feeling of complete futility may follow in the wake of a very severe failure, or a series of minor failures each following directly on the heels of the other.

One girl of about thirty, after working for five years in a very fine position where her work was praised very highly, was forced to resign because the president's daughter needed the job. She secured a second position but lost it in a few weeks. With little difficulty she secured a third but lost that one in a week. Despondency gripped her. What was the use, she complained; she could not get along with anyone, her parents had taught her to shun people, her efficient work had not seemingly been of much value, she was too old to learn to make friends; what was the use? However, after nursing her dejection for a time,

she became more lively, got another job in which she made good, and she recovered her grip on herself.

Sometimes a failure which appears to be trivial leads to the deepest dejection For example, if a girl has failed in love and has taken up teaching as a substitute, she is likely to place far too much emphasis upon her success in teaching Should the principal criticize her in the slightest particular she feels that she is a total failure and wants to quit If it were simply a failure to please this principal she could easily adjust to it. Instead, she argues to herself "I have failed in love, I gave up all hope of ever becoming happy but hoped to forget in my teaching Now, I have failed in my teaching. I must be a total failure" Thus, because of a seemingly trivial reprimand, she develops a case of the "blues"

Some adults have never outgrown the childish refrain. "If I cannot win I won't play at all" If they see themselves playing a losing game they become depressed In a child this attitude appears foolish, in some grown individuals it is also ridiculous, in others it is disguised as a lofty moral standard Whether an extreme depression appears to be noble or idiotic, it is usually a variation of the same inability to lose with a good grace. To be sure, one does not want to lose all the time, but neither should he expect to win all the time

In short, it is not so much the external evaluation of our loss which determines the degree of emotional depression as it is an individual's attitude toward the total situation As long as the whole outlook presents nothing but futility, his dejection is likely to continue; or if he accepts a course which is fundamentally unsatisfactory to him, he cannot expect to rebound from his sorrow. For that reason, it pays to take one's time in recovering from a sorrow The same principle operates which we discussed in connection with fears, namely it takes time for emotional tensions to subside. Undue haste in attempting to get over a disappointment may merely add to an individual's dejection.

6. *An emotional depression may serve the function of forcing its victim to be good; hence its retention may be for that pur-*

pose One strong reason why a person refrains from committing a sin is his ability to visualize some unpleasant consequence of such an act. If his imagination is strong enough to anticipate his punishment, he refrains; if it is not, he may fall into error. Remorse for past sins, therefore, becomes a strong ally to a weak imagination If a person can say, "I am thoroughly miserable because of what I have done. I certainly cannot think of repeating any such act for I could not stand any more," he certainly is making real the anticipation of the suffering that would result from the repetition of some mistake. Hence, when using this type of motivation to good behavior, the greater the temptation the stronger must one make his feeling of dejection. In such cases, sorrow is not to be measured so much by what one has already done as by the strength of the temptation to repeat an error now or in the future.

7. *Intense sorrow may be fostered in order to gain some supposed moral credit therefrom.* If a person is thoroughly convinced that remorse for past sins provides a way of paying for them, he may be tempted to exaggerate or to prolong his emotional depression in an attempt to liquidate his moral obligations. Usually, the victim of this method of atoning for sins is not aware of what he is doing; he makes both himself and his friends believe that he has a queer, chronic, and incurable depression. The worse the fancied sin and the more impossible it is to undo the wrong, the greater the tendency to use this method of atonement.

The wrongdoing of the ordinary man is usually more or less of an accident. He becomes so intent upon some objective that he loses his perspective and is led to do things the harmfulness of which he does not quite appreciate until it is all over. He is carried away by his enthusiasm to do things he would probably not do in his calmer moments. Having done the undesirable act he is more surprised than others at his conduct. He excuses himself, convinces himself that there were mitigating circumstances, and proceeds to forget it. The emotional chagrin and the sense of shame persist, however, and hang over him like a shadow. They attach themselves to any unfortunate event that

is less shameful than the one he is trying to forget, and he is outwardly depressed over this trivial external situation. All his friends feel that he is exaggerating the significance of the apparent cause of his depression, but there seems to be little that they can do about it. He actually nurses his sorrow, and seems to resent it when others attempt to alleviate it

The way in which such a set of circumstances can conspire to make a person depressed is shown in the life of a young woman accountant. She began her business career with a feeling of inferiority. She thought that a woman in the business world was a sheep among wolves, that she must protect herself by constant vigilance if she wanted to advance in rank and salary Soon after she began work she discovered that a trusted employee was falsifying accounts She got all the evidence together, sprang a trap on him and he was discharged. As a reward she was promoted This sort of trapping was repeated on several later occasions and each time she was praised for her cleverness and given concrete rewards. Then she became suspicious of one of the high executives in the corporation for which she was working. She began cornering him in the same way, but just as she was ready to spring the trap on him, he killed himself.

She told herself that she was not responsible for his death, she talked it over with her friends and they reassured her, telling her that she was in nowise to blame She remained outwardly very calm, buried the episode in work, and for a number of years seemed to have forgotten it. A new situation arose in which she was at enmity with another high official, and was in great fear of losing her position as a result of this dissension. To her surprise she found evidences of dishonesty on his part. She began to search for more evidence, and was on the point of getting it when an accident occurred which made her take a vacation. Her sister was killed in an automobile accident She had never been very close to this sister and they had not lived in the same house for years; but she was very much upset by the death, and could not work because of her grief. This all looked like a logical depression until her vacation was pro-

longed and it was noticed that the depression became worse every time returning to work was suggested. She thought she was depressed over the loss of her sister. Under the surface, on the other hand, there was quite a different situation which was somewhat as follows.

She did not want to go back to work for, if she did, she would continue the investigation of the official. On the other hand, her success depended upon catching him, and what was the use of working if she was afraid to do the thing which was obviously her duty? When she did perform her duty it led to the suicide on the part of her victim. She was really responsible for one suicide. What if this other executive should kill himself! Then she would have the blood of two men on her hands. She ought to go back. She was afraid to go back because she did not want the blood of this other man on her hands. If she went back and did not trap him, they might trap her. Were they not all a pack of wolves? What to do? Fate helped her out and gave her the opportunity to grieve over the loss of her sister. One cannot work when an emotional depression is taking all one's energy. Consequently, she emphasized her grief to such an extent that she was able to deceive both herself and all her friends.

Obviously, such a depression could not be cured by consoling her for the loss of her sister. She did not want consolation for that, it was an opportune event for her. She needed to face the issue which lay behind her depression. Should she become more tolerant of her employers who were not honest? Should she be straightforward in her knowledge and give the executive a chance to make good? Or, should she continue her policy of climbing to glory on the bodies of her suicidal victims? Having faced the issue, she made an adjustment, and the depression over the death of her sister vanished in thin air.

8 *A person may slyly use grief over a minor infraction to cover up some worse bit of behavior.* Such a method of whitewashing a misdeed is very effective because the observer of any form of grief is so willing to become sympathetic that he is usually very unsuspecting of the sorrowful person.

An illustration will make clear how easily most of us can be duped by this trick. A girl had been quite indiscreet and was about to be called to task by the disciplinary committee of the house where she was living. Upon getting advance information of this session, she weepingly approached the chairman of the committee and confessed to her a minor infraction of rules. She went on to say that she knew such things were exaggerated and that she was probably being accused of other things as a result of this slight lapse from perfection. The trick worked. The chairman of the committee told the other members that the girl had confessed "everything," was very repentant, and recommended that the whole affair be dropped.

Some persons actually foster this little device so assiduously that it becomes the dominant note in their philosophy of life. They break every rule that gets in their way, being just sorrowful enough as they go along to atone for these infractions, and hoping that they will have the opportunity to do a thorough job of repentance before they die. Some of them do a little extra repenting in order to build up some advance credit.

In short, emotional depressions can be either a conscious or unconscious expression of remorse for real, imagined, past, present, or future sins. The sorrow is cultivated because it is supposed to pay for sins committed in the past as well as to provide a safeguard against repetitions of untoward acts.

9 *Physical factors may contribute toward depressions.* The physiological reactions which take place when one develops an emotional depression make clear how close is the relationship between feelings of dejection and a letdown in bodily functions. With each experience of dejection goes a slowing of the action of the stomach and intestines. This tends to make poor digestion, so that less value is obtained from one's food. The intestines do not function properly, the victim tends to become constipated, and poisons which should have been eliminated are spread through the body. Practically every case of emotional depression is accompanied by constipation.

Now, it is easier to give a person a hot bath, a cathartic, a good meal, a game of golf or tennis, and plenty of sunshine

than it is to attempt to talk him out of his trouble or to cajole him into thinking that his trouble is "not as bad as it might have been."

Even a slight spell of the blues is a signal to do something to improve your physical health, even though the cause of the blues may be something quite definite. In fact, it would be a very good plan if you used any misfortune, any bad news, as a signal to take extra precautions concerning your body. If you did you would find that you do not have the blues. The trouble is that most of us do not have the "sand" to act in such a manner. It is so much easier to slump and to "enjoy our depression," to pity ourselves Consequently, each one of us should have a friend whose business it is to see that we do use extra precautions at the first sign of discouragement. He would be a much more valuable friend than the one who sits you down and says, "Tell me all about it," and joins you in a melancholy duet to the accompaniment of tears. When you begin to get blue you do not need anyone to weep with you. You need someone to make you build up enough physical reserve so that you can "take it." Depression and physical weakness go together, as do hope and physical vigor.

Forms of emotional depression. We do not all express our "blues" in the same manner. Some of us turn them in, and some express them openly, some of us get over them quickly, and some permit them to persist; some of us are chronic in our depressions, and some go in cycles from happiness to sadness; some of us use them as resting spells to get ready to fight again, and some surrender completely unless helped by some external push; some of us hate them, while others enjoy them. The combinations are endless and we cannot hope to describe them all; however, we can examine a few of the most common forms.

1 *Sorrow may be expressed openly or may be hidden.* Other things being equal, it is probably better to give expression to sorrow than it is to direct it inwardly. Ingrown emotions are the most dangerous to their owner; whereas expressed emotions may be more annoying to the outsider. From the point of view of individual adjustment, then, a person would probably do

well to avoid ingrown emotions because they are a threat to himself, and let the outsider protect himself from the minor discomfort which might arise from overt expression. As an additional argument in favor of external expression, the annoyance to the outsider is probably not too serious because it will probably be more than compensated for by the feeling of virtue which arises in him when he manifests sympathy

We have already discussed some of the reasons why sorrow may become ingrown, what we should do at this point is to examine some of the indicators of sorrow which may be detected even when the sufferer attempts to hide all overt manifestations.

In some cases, there is an overdone expression of happiness to cover the sorrow. When this is a temporary condition, it does no particular harm. For example, a girl was about to go to a party when she got word that her boy friend had been reported missing in action. She had several alternatives she could give up the party, stay home, and give way to her grief, she could tell everybody at the party and enlist their sympathy, or she could go to the party, try to appear to have a good time, and attempt to get over her sorrow at least temporarily She chose the last alternative; but in trying to drown her sorrow she became overvivacious and all thought that she was really the life of the party. Most of those who attended failed to discern anything unusual and judged her to be particularly happy that night Only her best friend knew her well enough to suspect that anything was wrong. In short, the deepest sorrow may manifest itself in overdone frivolity or pleasure Such behavior may be wholesome, if not carried too far, and it should not be taken as an indication of shallow feeling It means just the opposite This girl was really doing a heroic thing

A less wholesome way of hiding one's true sorrow is to attempt to drown it in drink. Such an artificial attempt at forgetting is dangerous for the simple reason that it usually leads to excess and provides no real solace for trouble. In addition, the person has added to his sorrow the remorse which comes later for having made such a fool of himself as to get drunk.

The most pernicious form of ingrown sorrow comes when one attempts to convince himself that he has no feeling about a matter of deep importance. Such repression is sure to lead to inner tensions which eventually make trouble and, in spite of the attempted smothering, these tensions will break forth in unexpected and embarrassing ways.

For example, a girl who had attended an invalid mother for a period of ten years with the utmost devotion showed not the least sign of grief when her mother died. The neighbors were surprised because they knew the girl was really fond of her mother and they expected her to go to pieces when death finally came to her mother. Under the external calmness was, however, a seething turmoil which a keen observer might have discerned. The repressed tension came out in various ways. In the first place, she became a very restless sleeper and eventually developed sleepwalking episodes in which she got out of bed and enacted some of the scenes connected with her mother's illness and death. In her daily life she became very irritable, on the slightest provocation she would shout at anyone who happened to be near. By these outbursts she alienated the few friends she had, and became a veritable outcast. It would have been much better for this girl if she could have "gone to pieces" when her mother died. She could at least have picked up the pieces and gone on. Instead, she put on an outward appearance of being a well-controlled person, but this pretense was enacted at the expense of a continual internal turmoil which spoiled her whole life. It is possible to be poised to an unwholesome degree. It really hurts no one to have a good emotional blowoff.

2. *Emotional depressions may alternate with periods of elation.* Life never runs on an even keel for long periods. For a time our work may be crowned with success but there will be periods of relatively poor accomplishment if not actual failure to progress at all. In some individuals the periods of success may predominate while in others the periods of failure may be the longer, but that there will be changes one may rest assured.

The moods of a person, of course, tend to follow the trend

of achievement Periods of great achievement will be accompanied by emotional elation, great activity, and productive and active thinking Periods of great depression will give rise to emotional depression, inactivity, and slow and confused thinking It is quite natural for a man to be happy when he is making money and quite natural for him to be depressed when he is losing it. A wedding spreads joy, while a funeral engenders sorrow.

So long as these movements of elation and depression are consistent with the actual success and failure of the individual they are normal and wholesome. The mood merely indicates that the person is meeting the objective situations in the most fitting manner When things are going smoothly one must be active and alert to keep up with the tide. When things have gone badly one needs to stop for breath and to get his bearings before making a fresh attack on the problems which confront him. The cause for the changes in mood lies in the external objective events of life and when this is the case the moods are wholesome even though they may be quite variable.

A danger arises when you turn your attention from the objective conditions, toward which you should be directing your efforts, to your own feelings and moods. To be sure, in any case, you are aware of your moods, but they should be secondary and should not be cultivated for their own sake. If, during a period of success, you turn your attention to your happiness, you will work up an artificial elation, will fan it to feverish heat, attempting at the same time to keep your objective activities up to the level of your happiness, and thus lose your grip on the essential problems which confront you Having lost your judgment because of your interest in your own happiness, you begin to make mistakes and precipitate a worse failure than would have been the case had you kept your head.

Having paved the way for failure because of your devotion to your own happiness, you lose your grip on objective problems and things go to smash—your feelings of happiness with the rest. Since you have taught yourself, during the period of success, to bask in your own feelings, you again place too much

interest in your feelings when you are failing. You overdo your feelings of depression and, instead of placing the emphasis upon clear thinking, you use all your energy in being emotionally depressed.

Furthermore, you exaggerate your manifestation of grief in order to "save your face," just as the little boy who fell into the stream "saved his face" by yelling to gain his mother's sympathy. He was to blame for wandering from the yard, but he escaped censure by claiming the pity of his mother. You probably were indiscreet in your excessive zeal in periods of success, but you escape the feelings of remorse and the condemnation of your friends by pitying yourself and claiming their sympathy.

What is the solution? First, it is well to recognize that life is ever changing. If you are successful you will inevitably encounter periods of less success. If you are failing you will reach a time when you will be more successful. Failure to recognize and to act upon this principle of life is as foolish as for a sailor to assume that the skies will continue to be clear forever merely because they are clear today, or to fear that there will be storms eternally because he is now in the midst of one. Success and failure follow upon each other as inevitably as night and day, although they do not come with the same regularity.

In the second place, if you have recognized this changing nature of life, keep your eye upon objective events so that you can adjust to them instead of attempting to adjust to the way you feel about things. Enjoy the weather—yes; but do not forget how to trim your sails when the storms come.

3. *An emotional depression may indicate a complete surrender or it may presage a preparation for further struggles.* If you take the fighting attitude toward the struggles of life you will never be beaten. "The trouble with Bill is," remarked a business man, "that he never knows when he is licked. He gets an awful drubbing, but bounces back like a rubber ball, with a whole bundle of new tricks and with unbounded energy to try them out. He acts as though he were enjoying life just as much when he is getting the worst of it as when he is on top of the world."

A man is never whipped so long as he keeps fighting, and he will continue to fight, and enjoy it, so long as he keeps his attention fixed on the objective factors in the struggle instead of his own happiness or unhappiness.

In only a small proportion of instances have those who become depressed failed in any real sense. They have centered their attention upon some minor phase of life, have decided that failure in this small sphere will be a true measure of their limitations, and thus come to overvalue its significance. Recovery from a depression involves, consequently, the restoration of a balanced perspective.

For example, a girl of twenty-four became very much depressed because, as she expressed it, she was a quitter Viewed by an impartial observer she would not have been judged to be a quitter, but from her narrowed perspective she condemned herself as an individual with no persistence or stamina. She had been an honor student all through college. She had been president of her class, had been editor of the school paper for two years, and was chief of the editorial staff for the senior yearbook. All these offices she held with honor to herself and to the satisfaction of all those concerned. After graduating she returned to her home in a small town and spent nearly a year in idleness because she could find no occupation to her liking. During this period of idleness her mother continually urged her to find something to do, impressing upon her the evils of idleness, until finally in desperation she accepted a clerical position with an irritable, slave-driving spinster of fifty years of age. Nothing could be farther removed from the type of work she had pictured for herself. No one could be more different from the sort of person she would have enjoyed working with. Furthermore, there was no opportunity to advance from the undesirable position to anything else. She had visions of herself spending years in the company of this unhappy woman, and eventually growing into the same sort of misanthrope. She told her mother she did not like the job, but her mother renewed her warnings against the terrible sin of "quitting," told her that none of their family had ever been quitters, and made the girl feel that she must either stick to this job or admit that

she was a total failure. In spite of this the girl did become unusually exasperated on one occasion and did give up the job. Then began a series of innuendoes and taunts by her mother which finally culminated in an attempt at suicide.

This last act increased the poor girl's feeling of worthlessness, since it proved beyond doubt that she was a real quitter. She had not only quit her job but had attempted to quit life as well. Now the family began an even worse type of badgering. They watched her day and night, and plainly told her that they did not trust her. They took on aggrieved attitudes, as much as to say that the girl had totally disgraced them, and their sole interest in preventing another attempt was to save their own reputations and not to keep the girl alive. Consequently, her depression became even more profound because of their wholehearted denunciation.

It can be seen that this whole situation was built upon a thorough distortion of proper perspective. The girl could see only one issue: "Am I a quitter or am I not? I am a quitter. Since quitting is an unpardonable sin I am in a hopeless condition. What is the use of any attempt on my part to do anything? I wish I could die."

This girl's conclusion was false because she began with a faulty premise. She accepted the statement of her mother that quitting was invariably a mortal sin. Anyone knows that it may be a virtue to quit under some circumstances. If this girl could believe that leaving the undesirable job was a sign of stamina—that she would have been a weakling had she stayed—she could be able to get a different emotional attitude toward the whole situation.

This end was achieved in a very simple fashion. She was given a position which involved the type of work she liked, with persons who were pleasant to deal with, and in a short time her self-confidence was restored.

Let us repeat a previous statement—despondency and a feeling of failure often come from overestimating factors which in themselves do not warrant the importance we attach to them. Money assumes a gigantic importance for the man who has re-

cently lost his savings. All the girls in the world have no value when compared with the one who has just jilted the loveloru swain. He can see nothing but his tremendous loss. Years later he may change his viewpoint, may even believe that the separation was a fortunate event; but now he can see nothing but desolation.

We can all develop so as to gain a greater breadth of vision, a greater perspective on life, and in so doing we are insuring ourselves against depression.

Hints for overcoming emotional depressions. All through this chapter incidental hints have been given for dealing with emotional depressions. It is not our intention to repeat all those hints here. It does seem worth while, nevertheless, to bring together certain general principles to serve as a background for all treatments with the understanding that each specific causal element requires its own analysis and the application of specific remedial factors best suited to it

1. *Develop and maintain a fighting attitude* The only sure cure for an emotional depression is to develop the habit of fighting. Depressions are an escape from reality, while facing reality necessitates continual fighting. But fighting is not enough: it must be happy fighting. Life is not a bitter struggle, as some disgruntled persons would have you believe, it is a *happy* struggle such as you witness in an intense game. Consequently, the attitude of the fighter is much more important than the fact that he continues to fight.

What is a wholesome fighting attitude? It is the feeling that, in and of itself, the game of life is worth playing The playing is the valuable part, whether one wins or loses in any objective sense. When one plays his part valiantly and happily he has succeeded, regardless of the number of counts he has piled up on any artificial scale.

It is the artificial values which some have set up which tend to destroy the wholesome fighting attitude and to breed discouragement and depression.

Man does not take life as he finds it. He builds artificial ideals and standards, sets them up as goals to be attained, tells himself

that if he does not gain these objectives he has failed as a man, and so comes to overvalue his ideals. If he can keep his perspective and see these ideals as man-made devices to spur him on to achievement, he will be normal. When he gives them such importance that failure to attain them in a specified time, and in a particular manner, brings such disappointment that he wants to give up—then he has taken his first step toward an abnormal emotional depression.

Build up a good physique. There is nothing that will kill an emotional depression quite so effectively as bubbling physical energy. A robust man is stimulated to fight when he encounters a difficulty, while the weakling is inclined to yield to the slightest opposition Having once started on the road to discouragement various things conspire to make a fight more difficult. The discouraged man will sit in an inert posture, his digestive processes will be retarded due to the emotional tension, the processes of elimination will be disturbed, and as a result poisons will be sent through the body instead of being cast off. All these things tend to make him physically weak and even ill. Having suffered some disappointment, and then having added to it physical flabbiness or pain, it is no wonder that the depression grows to enormous proportions. He exaggerates his misfortune to fit his feelings of physical weakness, and so the process goes on in a vicious cycle; the physical weakness accentuating his feelings of depression, and the depression increasing his physical ill-health.

In mental hospitals and sanitariums where these persons have been given careful study it has been discovered that the first essential is to build up their physique. They are given treatments to eliminate the poisons in their systems; they are given good food, sunshine and, as soon as they are physically capable of it, are given work and exercises to stimulate the bodily processes. It is surprising how often recovery from the emotional depression comes with the restoration of physical stamina.

If this works in hospitals with severe cases how much more effective it is when practiced by individuals with minor spells of the blues!

3. *Be active.* Did you ever see a person who was emotionally depressed and who was, at the same time, actively engaged in a stimulating occupation? More than likely, the depressed person is physically inactive as well as mentally slow. Physical inactivity, as we have seen, encourages depression through affecting the bodily functions; but it also takes zest from life because life loses all its purpose.

In order to convince yourself of the vicious effect that inactivity can have in making you feel depressed, try this little experiment. Some day arrange things so that you have absolutely nothing to do. Do not read, work, play; but just sit. Let your mind wander particularly on your position in life, what you have accomplished, and what you have failed to perform. If you continue such idleness and ruminations for a day, you will almost surely not be very bright and cheerful at the end of the day. Then, as a contrast, arrange a day in which you do not have a minute to pause, where one activity is followed by another in rapid succession. At the close of such a full day you will very likely be tired, but it will be a happy fatigue, and what a delicious sensation when you relax! Multiply the former idle days and you will have a chronic depression, multiply the busy days and you will develop a happy outlook on life.

Such wholesome activity should not be confused with the excessive zeal which, as we have pointed out, often foreshadows failure. Wholesome activity is not feverish activity; it is not motivated by worry or by fear, it is the response of a healthy organism to the stimulation of tasks which need to be performed.

A Florida back-country woman was hoeing out in front of her little weather-beaten house. A neighbor stopped and said: "Effie May, it ain't fitten for you to be hoeing out here today when the whole town knows you just had a letter from the government saying that your boy, Jim, is laying dead in one of those furrin lands. It just ain't fitten."

Effie May looked at her neighbor with bleak, level eyes. "Friend," she said, "I know you mean well, but you just don't understand. This is Jim's land, and it rejoiced his heart to see green things growing, because it meant that his Maw and the young 'uns would be

eating. This is his hoe, and when I'm hoeing I can almost feel his big strong hands under mine and hear his voice saying, 'That's good, Maw, that's good' I can't afford any stone monument for Jim. Working, not weeping, is the only headstone I can give him. So, if you don't mind, neighbor, I'll do my grieving in my own way."[1]

4. *Deal with each failure as an individual problem.* Finally, a warning should be sounded against easy generalizations in dealing with chronic depressions. Since the causes of such conditions are very numerous and complicated, and since the manifestations are also complex, it is foolish to depend upon general principles in the treatment of individual cases. The general principles provide a background, but the crucial methods are those which follow logically when each case is studied as a unique one, and the procedures follow directly as a result of such individual analysis.

When a person asks, "What can I do to get over my sadness?" the answer should be: "Face the specific situation which makes you sad and deal directly and heroically with it." Any way of living which will make a person more buoyant is excellent as a general formula for happiness, but the success of any treatment of a depressed individual will be in direct proportion to the degree to which some specific procedure is applied to fit his particular case.

QUESTIONS

1. Explain why, when some real cause for grief arises, it is better to express one's emotion than to attempt to restrain it
2. Are there any clear indications which show when the grief period is being unduly prolonged?
3. Can you devise any basis upon which to reconcile the conflict between maintaining high and inflexible ideals and satisfaction with being an ordinary person?
4. Can you give reasons, other than those listed in the chapter, for making a show of grief to influence others?
5. Self-pity usually is disguised. Can you give some practical illustrations to show the nature of some of these disguises?

[1] From *The Reader's Digest*, November, 1943, p. 122. By permission of the contributor, Don Blanding.

6 Explain how a prolonged emotional depression may become a powerful incentive to good behavior

7. Give illustrations from various phases of life to show that the confession of a minor fault or infraction of a rule may be used as a smoke screen

8. When people are depressed they often hunt for sympathy from their friends. Suppose you had a friend who is depressed What might be some of the reasons which could make you overdo your sympathy rather than help him to apply the rules for overcoming a depression given at the close of the chapter?

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CHAPTER IX

HOW TO FIT INTO A WORKING WORLD

Be not merely good, be good for something
Thoreau

For years the owner of a small drugstore looked around for an opportunity to do big things. He hated his drugstore and spent his mornings looking for a "better opening" and his afternoons at the ball parks, leaving his drugstore to shift for itself. Then one day he asked himself: "Why try to get into some other business about which I know nothing? Why not play the drug game?" He decided to do it. He began to develop the drug business as though it were the greatest sport in the world and later told with great glee what fun he had building up his drug chain by giving his customers the very best of service.

When someone who lived very near would call up and I answered the telephone, I would hold up my hand to attract my clerk's attention and repeat loudly "Yes, Mrs Hasbrook. Two bars of So-and-so's soap All right. A three-ounce bottle of spirits of camphor, one-half pound of chocolate chips . That's all? Nice day, isn't it, Mrs. Hasbrook? By the way . . " And I'd go on talking with her about anything I could think of But the minute I held up my hand and began to repeat the customer's order, my clerk would be scurrying around the store putting up the order And the porter, with a grin all the way across his friendly face, would be scrambling into his coat. Within a few seconds after the customer had repeated her order, the porter would be on the run up the street with the goods And I, for my part, would keep her at the telephone until she would say: "Wait a minute, Mr Walgreen, there's the doorbell." Then I'd chuckle and hold the line. In a minute she would come back. "Why, Mr Walgreen, that was the

order I just gave you I don't know how you manage to do it, but I think that's just wonderful service It can't have been over half a minute since I called you up" Folks began trading with us from right under the noses of other druggists several blocks away[1]

That is the way in which Charles R Walgreen learned a little secret, namely: Opportunity lies right at your door if you will simply look at your own occupation as an interesting game and play it with zeal His opportunity depended more upon his attitude toward his work than upon the work itself.

Effect of changing interests upon the selection of a vocation. This story illustrates an important fact which psychologists have corroborated—the fact that personal interests are extremely important in vocational selection and in vocational success However, the interests of an individual are not the only important elements to be considered, especially when they are based on childish, superficial, or uninformed evaluations of possible openings, or when they have little or no relation to the personal capacities of the one who fosters them.

For example, it has been found that, in childhood, adventurous interests predominate and the boy often elects to be a cowboy, an aviator, or the like; while the girl may want to be some glamorous person such as an actress or an interpretative dancer. Or again, when a child begins to feel the pleasures to be derived from being of service to others, such humanitarian impulses may reflect themselves in such vocational selections as the ministry, nursing, missionary work, social service, and the like.

Furthermore, such early interests are likely to be determined by a childish idealism which is out of relation to any adequate recognition of intellectual, social, or economic limitations. For example, it has been found that about 60 per cent of high-school students indicate a desire to enter professional work, whereas only 4 per cent of the adult population are so engaged. There are twenty-one times as many boys who express a desire to be physicians as there are physicians among men workers.

What can be concluded from these facts? It seems to be that

[1] Arthur Van Vlissingen, Jr., *American Magazine*, October, 1926, p. 149.

the growing child is entitled to volatile and changing ambitions so long as they are recognized as a sort of daydreaming procedure, a form of wishful thinking. When he comes to the age where he must make a serious choice, he should become more realistic and base his selection upon more fundamental considerations. Finally, when he becomes older and finds himself in some vocation from which he cannot extricate himself very easily, he might do well to stick to his job, with the determination to enjoy it rather than to continue the wavering attitude of the adolescent or the infantile idealism throughout his life. In short, each individual has three general periods in his life in reference to vocational adaptation (*a*) the imaginative idealization of childhood, (*b*) the wavering indecision with the need for realism of adolescence, and (*c*) the cessation of questioning and its replacement with a determination to make good during middle life.

Changing ambitions of children. If a child is living a wholesome life, he should continually be getting new and exciting vistas of the future and he should be able to envision himself as taking part in a succession of vocational activities. When a man comes to dig a trench in the yard or to locate a leak in a water main, why should not the child want to take part in the exciting venture of digging that hole or fixing the pipe? He has a perfect right to aspire to the vocation of ditch-digging or of pipe-mending without any adult telling him that such a job is beneath him or that he must not make any such statement unless he plans to stick to it. When missionaries tell about the glories of taking care of the sick in some desolate foreign land, why should not the children who listen picture themselves as missionaries? It is a sign of alertness when a little child changes his life's plans with each new and exciting experience. In fact, one can almost go to the extreme of making the statement that, when an adult person has a history of making up his mind as to a vocation in very early life and has never wavered from that choice, he has either lacked experience, has lacked versatility, lacked imagination, or has been too much subjected to external domination. Even though a child may finally take up

the vocation which he named in his very early years, he should have had the pleasure of changing it a number of times between that first avowal and his final decision.

The great difficulty is that parents and teachers often become more concerned with promoting efficiency in the children in their care than in planning for their personal happiness. Obsessed with the idea that an ambition is a means of getting a child to work at top efficiency, the sober-minded adult watches the passing interests of the child with little insight into their true meaning, and pounces upon one of them for the purpose of prodding the child on to harder and harder work. Children often have more sense in such matters than do adults. When a child plays that he is a doctor and, incidentally, says he is going to be a doctor when he grows up, he realizes that he is merely playing. Why should his parents or others make him take seriously and adhere to a statement which was but the part of a game?

The significance of these early games is further distorted by doting parents and relatives who observe a tiny child with great eagerness to discern signs of budding genius. If the child dabbles with finger-painting, they see signs of artistic talent, if he picks out a tune on the piano, they interpret this performance as evidence of musical ability, or if he nurses a sick dog, they are sure they have a young physician in the family. As the child matures he is given suggestions, sometimes subtle and sometimes very direct, that he should pursue the vocation (or, as they put it, follow the "career") which they have selected for him; so that when the child reaches the time for making a decision, it has already been made for him in such a subtle manner that he has become convinced that the choice was his own. These suggestions are sometimes determined, also, by the personal interests of parents. A father will influence a son to follow his own profession or, if he is dissatisfied, see to it that pressure is exerted to make him follow a calling different from his own. A mother, whose career has been interrupted by marriage, will suggest that her daughter take up where she left off. For example, one girl had to go through a desperate struggle to fight off

the "career" of an interpretative dancer imposed on her by a mother who fancied that her own talents had been nipped in the bud by becoming a mother.

Problems involved in self-selection of a vocation. Even though we have not yet reached the ideal of unrestricted self-selection, we have progressed far beyond the older method of complete determination by parents At one time, it was the custom for a child's parents to plan his career for him. The father decided whether his boy should go to college, what profession he should enter, or whether he should be apprenticed to some craftsman At this stage of civilization, the girl was usually limited to being a housewife or, if she was not successful in finding a husband, she was forced into the unpleasant role of an "old maid" who often was considered a burden on the family and whose only function was to take care of the children of her relatives

Nevertheless, individual freedom of vocational selection introduces new problems. Although an individual may feel better satisfied when he chooses for himself, there is a growing realization that most adolescents are not competent to make a rational choice Consequently, the youth who is at the stage where he must make some decision has several courses open to him. He can continue to follow his childish idealisms and elect a vocation which most nearly harmonizes with them, he can become an opportunist and enter the course which happens to present itself at the moment; he can attempt to think through the whole situation for himself, or he can put himself into the hands of a vocational guidance expert in order that he may be told what to do. There is something to be said for each of these procedures and each, likewise, has its drawbacks Let us look at some of these advantages and disadvantages.

If a person is fortunate enough to carry his youthful idealism through his life and fulfill it to some degree in his vocation, he is almost certain to get more enjoyment from his life than if he discards these enthusiasms entirely. However, he is likely to find that the actual world is quite different from the one about which he dreamed and this awakening may prove painful.

Fortunate is the man who can find a happy balance between what he hoped for and what awaits him.

How about being an opportunist? The one who is governed by expedience has a certain advantage due to the fact that we are living in a rapidly changing world and, if he can meet these changes by a rapid shifting of his plans he is likely to profit thereby. The disadvantages of such a procedure, on the other hand, become evident when an individual wishes to enter a line of activity which requires prolonged and arduous preparation. For example, a youth who shifts about, year after year, between law, medicine, music, and science is sure to find himself relatively incompetent in any one branch and unable to take advantage of changing opportunities because of his lack of preparation for any one profession. The happy combination between rigid planning and taking chances probably would lead one to devote his energies toward preparing himself for some general field and then watch for specific opportunities in or around that field. For example, a boy may decide that he is going to take some form of biological science, leaving for a later date the decision as to whether he will be a chemist, a physiologist, a physician, or a zoologist.

How about professional guidance? The degree to which any individual chooses to place his faith in a vocational counselor, or to depend upon objective vocational tests, will depend upon the need which he feels for outside advice or help. The submissive individual who never makes a decision for himself will be likely to depend implicitly upon outside suggestions; whereas the overaggressive individual will tend to spurn any proffered help and will certainly be unlikely to seek it. Such extreme acceptance or rejection of outside help is probably unfortunate; the ideal would seem to be a sincere attempt on the part of each individual to solve his own problem, while giving a serious consideration to the helpful information and advice which he may be able to get from those who have made a business of studying the entire range of possibilities open to him.

The square-peg-round-hole myth. The youth who is at the stage where he feels impelled to do some serious thinking about

his future should avoid being victimized by a rather widespread fallacy. It is the belief that there is a vocation just cut to fit him and that it is his job to find just that particular job Conversely, this fallacy goes on, if a person gets into a job which is not suited to him, he will be thoroughly uncomfortable and will probably make a failure of his life.

Should an individual become convinced that he has found the ideal vocation for himself and can remain convinced of this throughout his life, it is likely that he may derive some satisfaction from such a belief Should he become doubtful of the correctness of his choice, while retaining faith in the myth, he becomes hounded by misgivings and keeps looking around for something to fit him better.

While there are obvious vocational misfits, these should not blind us to the more significant fact that man is an adjustable being and that he has the capacity for fitting himself into situations which at first may have seemed quite unsuitable for him. To be sure, each person should try to make the best possible choice; but such an attempt does not preclude the necessity of making further adjustments after a choice has been made and, for that matter, throughout life.

Combining selection and adjustment. The enormity of the project of finding the one best job can be realized when we survey the number of possibilities. The census of 1930 listed 557 major occupations with somewhere around 25,000 specific jobs. It is inconceivable that any group of persons could outline the qualifications and specify the kinds and amounts of abilities needed for each one of these jobs The truth is that there are hundreds of different jobs that any one man is capable of performing, and the notion of getting into the one best job for you is a pernicious fallacy.

In short, a person can hope only to make a very general evaluation of his vocational capacities Such a rough estimate will, nevertheless, enable him to choose a vocation within the range of his abilities, whereas the specific spot in which he will work is contingent upon changing interests, opportunities, and chance factors The problem can be summed up in a simple

statement: Get a realistic evaluation of your capacities, select a general area of work which fits into your range of abilities, and then be as flexible as you possibly can in adjusting yourself to specific opportunities as they open before you.

Emphasis upon adapting to changing circumstances will enable a person to avoid later disappointments. We shall come back to this point again after we have considered practical means for making the best choice possible.

How to go about selecting a vocation. Keeping in mind the futility of attempting to find the one vocation for which one is preeminently fitted, and remembering that any help contributed by an adviser in this connection is nothing more than advice, how should one go about making a tentative choice in order to gain the benefits which accrue from having a definite objective even though that objective may later be changed?

1. *Investigate before you select a vocation* This seems so obvious that it should not necessitate statement and yet it is failure to follow this simple rule which leads to most of the trouble in connection with vocational selection.

Do not let anyone "sell you" on a vocation. When one has been sold he has yielded to distorted influence, usually from someone who is prejudiced for his own personal reasons. It is bad enough to buy such things as toothpaste, books, foods, clothing, and the like in a slipshod fashion, without investigating what competing products are on the market. If the misrepresentation has been too gross you can easily change when the article is one which is being constantly consumed and must, in any event, be replaced; but it is unfortunate if you permit such lazy behavior to dominate you in the choice of such an important commodity as a life's work. Many a middle-aged man has found himself inextricably lodged in a vocation which was urged upon him by some well-meaning but prejudiced friend. The probabilities that a man will remain in an occupation depend (according to statistical studies) much more on the financial and domestic responsibilities which he must meet than upon his success in or fitness for his job. If a man likes his work he welcomes additional responsibilities—they act as

incentives to greater and greater successes. Hating his work, he begins to hate the encumbrances which force him to remain in work he does not enjoy Such an outcome is usually the result of sheer laziness in making the original selection.

Investigate before you select a vocation. Do not select in a hurry.

2. *Make your own choice.* Taking your time in making a selection should not deteriorate into mere passive waiting Nobody makes a better victim for an aggressive salesman than a slow but passive buyer. If you were in the market for a car, for example, the sensible procedure would be to investigate, as thoroughly as you could, all the cars in your price range. You would have to listen to sales talks, but you would try to evaluate them all, and you would discount what the more aggressive salesmen told you. You would not wait to have the different cars brought to you, you would go out and hunt for every possible buy If you buy before you do this you are foolish. What distinguishes buying from being sold is active investigation instead of passive waiting for advice.

The selections of most high-school students are based on very superficial considerations and not upon reasoned choice. Should the high school stress college preparation or professional interests, choices in these fields will predominate. If it should stress nonprofessional subjects and offer a wide variety of courses, there are fewer who choose the professions. Such a situation is mute evidence of the necessity of avoiding subtle pressures from the outside.

3. *Learn about vocational opportunities.* A number of studies have agreed in showing that the preferences of young persons are confined to a relatively small number of the better known occupations The probable reason for this is that they know of only a few occupations and know about these in a very general way. The only way in which this situation can be improved is to enable young persons to get a wider range of information about the opportunities that await them, that they get some firsthand contact with other possible vocations, and then help them fit their abilities, their interests and attitudes,

and then personalities into the channel which seems most suitable

4. *Practical questions to be answered.* The attempt at a logical choice requires an answer to the following three questions

(*a*) What abilities, general and special, do I have which will have a bearing on my future work?

(*b*) What are my fundamental interests, attitudes, personality traits, and ideologies which should be considered?

(*c*) What vocations are available? Of those which fall within the range of my desires I need to know the following facts:

(1) The amount of preparation required, (2) the means of getting established upon the completion of preparation, (3) the opportunities for progress within the field, (4) the compensations both monetary and in satisfactions inherent in the work itself, and (5) the intellectual, emotional, and physical desirability of the work.

How to know your abilities. Most persons have a fairly accurate general notion of their capacities It is only the unusual individual who greatly overrates or underrates himself. It is especially easy for students to get such a realistic picture of themselves since they are continually receiving grades in various courses which convey the information to them.

Furthermore, students soon learn their strong and weak points through a comparison of the grades they receive in different subjects The greatest source of error, but one which all students recognize and for which they can make due allowances, is the fact that different instructors grade on different relative levels. The danger is that a student may be misled by such differences in grading only to learn later of his error. For example, suppose a student takes three beginning science courses and gets a much higher grade in one than in the other two. He may be led to believe that he is more competent in that science, only to find, when he follows this lead and takes advanced courses, that his first good grade was due to the leniency of the instructor in the beginning course. Conversely, a student may be misdirected away from a field which would

have suited him merely because his first instructor in that subject was a stiff grader. The conclusion is that grades are valuable as indicators of specific abilities, but the student must interpret them before he uses them and then he should regard them only as one indicator of his relative abilities

Standardized tests provide a second source of information about one's capacities and achievements. They are valuable when used properly but the person who is trying to learn about himself should have them interpreted to him by one who has the proper perspective, scientific training, and the clinical experience to do so. Test scores are not the inflexible and unchangeable instruments they are sometimes described as being. A person may do himself considerable damage by getting a single test, taking it himself, and then assuming that the results obtained constitute an inexorable and final picture of his status in the intellectual world An individual would be much better off never to have taken a test than to go at it with any such fatalistic conception of the significance of tests

Significance of tests of general intelligence. Should a person decide to ascertain his intellectual capacities by means of tests, he should be thoroughly aware that a general intelligence score, or an intelligence quotient, even when ascertained under ideal conditions, does not tell him too much. Statistically, such tests are reported as having a coefficient of correlation with other evidences of intelligence of around 80 What many persons fail to realize is that a correlation of this size indicates that the test will provide an accurate measure of the intelligence of a *single individual* in only seven cases out of ten. When you know your intelligence quotient, there are three chances in ten that it may not be a very trustworthy index of your true ability.

Such tests are of greatest value when a person suspects that his academic grades, or other usual signs of the level of intelligence, are not giving an accurate indication of his actual ability When the intelligence-test score tallies with other evidences of ability, it can be viewed with some confidence. When there is disagreement. the individual should not place implicit faith

in the test scores, nor on the other indicators; he needs further evidence to determine the true state of affairs.

When an individual knows pretty accurately what level of intelligence he possesses, he can use this knowledge in a general way in selecting his approximate vocational level. Intelligence is related to vocational areas about as follows:

Grade of Intelligence	*General Occupational Classification*	*Illustrative Specific Occupations*
Very superior	High professional and executive	Engineer, editor, diplomat, inventor, scientist, scholar
Superior	Lower professional and large business	Journalist, physician, banker, large merchant, manufacturer
High average	Minor executive and leadership positions, technician	Salesman, teacher, nurse, radio operator, laboratory worker
Average	Skilled mechanical work, subsistence farmer	Locomotive engineer, machinist, auto mechanic, hairdresser
Low average	Semiskilled and routine work	Factory work, domestic service, porter
Inferior	Unskilled work under supervision	Laborer

There is no inherent reason why a person cannot enter a vocation which is somewhat out of line with his intellectual ability. The danger comes when he does so in ignorance of the true state of affairs. Should he enter a vocation on a level too low for his real ability, he may find himself stuck in a blind-alley job after he is too old to do very much about it. On the other hand, should he find himself competing with those who are far superior to him, he may find life very unpleasant and may even experience a deep sense of failure; whereas he might have been strikingly successful in some simpler vocation.

Should a man decide he prefers to enter a job requiring intelligence beyond that which he possesses, determined to make

up for his lack by persistence and continued study, and should he decide that he will be willing to take the chance of failure or mediocrity in his chosen profession in the event that his extra efforts are futile, that is his business and he may reap rich rewards for aiming so high. The real point is that a man should know the chances he is taking, be willing to pay for those chances, and should not deceive himself.

A single intelligence-test score is a general average and may conceal special abilities in the individual taking the test. At least nine such specific factors have been found to play a part in such general scores.

1. Ease in working problems involving visual and spatial relationships
2. Ease in picking out details when they are embedded in irrelevant material.
3. Ease in manipulating numbers and in making calculations.
4. Ease in making verbal distinctions and in formulating definitions clearly.
5. Fluency in the use of language.
6. Excellence of memory.
7. Skill in finding a general rule to apply to a series of specific situations
8. Ease in overcoming obstacles and persisting in a task.
9. Skill in applying a general rule to specific cases.

Should a person make a genius rating on an intelligence test, such a breaking down of the factors in the test would be of little value—he would, of necessity, be high in all of them It is when a person has not done too well that such an analysis is important. Instead of being satisfied with the general score, it would be well to determine the strong and weak spots which contributed to that score Such detailed information is of much more vital significance in the selection of a vocation than is any general statement of a person's intelligence For example, it might be found that verbal-abstract ability (that is, ease in making verbal distinctions and in formulating definitions clearly) is responsible in great part for a low score, whereas the ability

to calculate (number manipulation) tended to pull the score up. It would be well for the person making some such record to consider strongly an occupation in which number facility would prove a valuable asset. Accounting, mathematics, or engineering might be possibilities.

Tests of specific abilities. Persons with the same degree of intelligence may vary greatly in the special capacities which they possess For this reason, tests are being developed to measure such functions as mechanical skills, musical aptitude, scientific ability, artistic tendencies and capacities, sociability, personal stability, and a wide variety of interests and attitudes Since individuals with the same degree of intelligence and the same special capacities may vary in the amount of training they have received and the effectiveness of that training, it is common practice to supplement intelligence and capacity tests with achievement tests in order to get a well-rounded picture of a person's strengths and weaknesses.

The aspects of individuality which these various tests purport to measure are so diverse, and the tests vary so much in validity and reliability, that a person who is not familiar with this field may be led astray should he procure a few and take them in order to learn about himself. The results of such self-testing are likely to be highly distorted. If a person is anxious to be tested, he should first make certain that the person under whose direction he takes the tests is a well-trained psychologist and not a charlatan.[1]

The interpretation of test results is most important if a person is to obtain a balanced perspective of his abilities. But, the reader may ask, how can I determine whether the person from whom I take tests is competent or not? There is a very simple yardstick which anyone can apply for this purpose. The more certain, the more specific, and the more uncompromisingly a person gives vocational advice, the more doubt should the recipient have of the value of such advice. With all the test

[1] The Psychological Corporation, 522 Fifth Avenue, New York City, will provide information as to qualified psychologists in various parts of the country who can give such tests

results at hand, with all the knowledge that an adviser can get about the history and personality of the one seeking vocational advice, the most he can do is to suggest the advisability of certain vocational areas and to talk the situation over with the client in a general way. Charlatanism is usually characterized by an extreme positiveness which is seldom found in the well-informed person with a true perspective.

There is still another way in which a person may get a false perspective of his abilities Suppose an employment manager is trying to select from a group of applicants the best lathe hand he can find, and suppose that you, after taking the test, turn out to be at the top of the group—perhaps even the best one; does that mean that your best talents lie in the direction of lathe work? Not at all, it merely means that you did well on that test. You might have much more talent as an artist, as a musician, as a lawyer, or as a carpenter than as a lathe hand Merely because you are able to outdistance other persons in some particular exploit should not be taken as evidence that you should give your whole life to that particular activity. Because you are good in one activity does not mean that you would not be even better in others Furthermore, it may be that a person would get more pleasure from a vocation which involved doing things which are different from those in which he has the greatest objective aptitude. After all, a man is a human being who has a right to derive some pleasure from living and working, he is not some mechanical appliance to be tested for various functions and then put to work by some overlord whose only desire is to obtain the most production from the human machine.

Attitudes and interests in vocational selection. The discussion in the preceding paragraph brings us to a direct issue which may be formulated in a question Which is more important in vocational selection, a person's specific skills and capacities or his interests and attitudes? Should an individual who is trying to choose between various possible careers select on the basis of objective tests of his skills or should he be guided by his personal preferences? The evidence from various studies seems to be

that both are important and that the proportion varies from person to person, but a good procedure might be somewhat as follows Use tests to eliminate those areas for which you are definitely unsuited and to determine those in which you have the requisite capacities Next try to ascertain different degrees of satisfaction you would derive from each of those vocations in the list for which you have the requisite capacities. Then make your final selection on the basis of your whole pattern of life (*a*) the possibility of associating with the kinds of persons you like, (*b*) of living in the way you desire, (*c*) of gaining the proper proportion of security and adventure which is suitable to your temperament, and (*d*) of feeling that you are contributing your part to an ongoing civilization. Remember, the selection of a vocation is the choice between various "ways of living" rather than the choice between ways of "making a living."

In order to obtain an impartial and comprehensive survey of vocational interests, a number of blanks and questionnaire forms have been prepared. We shall give a brief description of several of the most widely used of these.

1. *Strong's vocational interest blank.*[1] This is probably the most widely used blank of this sort. It contains four hundred items toward which the subject expresses his attitudes of favor, disfavor, or indifference. Successful men in various vocations were asked to fill out this blank and interest patterns for various vocations thus drawn up. When an individual takes the test for the purpose of determining his vocational interests, his patterns of interest are analyzed in such a way that he can be told into which occupational group his interests best fit by comparing his responses with patterns of responses made by men already located in various fields. This does not mean that he will be successful in that vocation into which his interests are best fitted, or that he has aptitude for that work; it merely indicates that the applicant has interests similar to the men or women

[1] Strong, E. K., "Vocational Interest Blank." Stanford University, California: Stanford University Press, 1931 Also supplied by the Psychological Corporation, New York City.

who have already made good in certain fields. There are separate forms for men and for women.

The specific occupations for which patterns of interest have been worked out are:

Accountant
Advertising manager
Architect
Artist
Author-journalist
Banker
Carpenter
Chemist
Dentist
Engineer
Farmer
Forest service
Lawyer
Mathematician
Minister
Musician
Office worker
Personnel manager
Physical director
Physician
Policeman
President
Printer
Production manager
Psychologist
Purchasing agent
Salesman
  Real estate
  Life insurance
Sales manager
School superintendent
Teacher
  Science-mathematics
  Social science
Y. M. C. A. Secretary

The applicant who fills out the Strong blank and has it evaluated by a competent testing bureau may learn which of the above occupational groups contains successful men or women whose interests and attitudes correspond with his own. Let us repeat, such a selection of the preferred vocation does not mean that the applicant has the ability to succeed in that vocation; it merely means that he will be likely to find himself in congenial company should he become associated with the successful persons in that vocation.

2 *Guidance tests of Kefauver and Hand.*[1] Six tests and two inventories are included in this battery, arranged in such a manner as to enable the examinee to compare his information and preferences. The tests aim to show the applicant's knowl-

[1] G. N. Kefauver, H. C. Hand, V. L. Block, and W. M. Proctor, *Kefauver-Hand Guidance Tests and Inventories.* Yonkers-on-Hudson, N. Y.: World Book Company, 1937.

edge about opportunities for self-development rather than knowledge of technical skills. The two inventories require the individual to rate his own capacities, to describe his goals, and to give reasons for their selection.

3. *Garretson and Symonds' interest questionnaire.*[1] This blank was designed primarily for students in the eighth and ninth grades in order to help them select their studies more intelligently by comparing their interests with successful students in academic, commercial, and technical courses. The questionnaire comprises 234 individual items divided into eight sections, one section for each of the following fields of interest: occupations, activities, school subjects, job activities, school activities, prominent men, things to own, and magazines.

4. *Wallar and Pressey's occupational orientation inventory.*[2] This inventory contains 222 names of occupations which the subject is required to rate in four different ways: (*a*) according to knowledge from firsthand experience, (*b*) according to enjoyment, (*c*) according to ability, and (*d*) according to opportunity.

When this inventory was given to over four hundred college freshmen, it was found that they reported, on the average, five occupations about which they had some firsthand knowledge, twenty-four which they were sure they would enjoy, and fourteen for which they thought they had above-average ability. Two different practical conclusions could be drawn from these findings. It might be inferred that the individual should select a vocation from the small group of occupations which he rated high. Or, it might be concluded that the students need to get more information and contact with occupations before making a selection.

5. *Kuder's preference record.*[3] This inventory contains more than three hundred items concerning preferences for many sorts of recreation, work, people, and clothes. These are scored ac-

[1] O. K. Garretson, and P. M. Symonds, *Interest Questionnaire for High school Students* New York: Teachers College, Columbia University, 1930.

[2] G. A. Wallar, and S. L. Pressey, *Occupational Orientation Inventory.* Published by the authors Columbus, Ohio: Ohio State University, 1937.

[3] G. F. Kuder, *Preference Record.* Chicago: University of Chicago Press, 1939.

cording to the following groups of interests mechanical, computational, scientific, persuasive, artistic, literary, musical, social service, and clerical.

6 *Cleeton's vocational interest inventory*[1] This inventory is composed of items much like those used in Strong's blank, but the scoring on this blank is based on job analysis as well as the preferences of groups of successful individuals in each job.

7 *Thurstone's vocational interest inventory*.[2] This schedule consists of names of eighty-nine occupations to be checked according to the preferences of the examinee. His responses may be used to show his relative interests in the following fields descriptive, commercial, academic, physical sciences, biological sciences, legal, and athletic.

Obtaining vocational information. Surveys have shown that less than 2 per cent of college students have made any deliberate study of available occupations. Since the proportion of non-college individuals who make such a study is presumably still lower, it would seem that most persons fall into an occupation by chance and not by design. Unless a young person has some opportunity to know what occupations are open to him, how can he hope to escape being pushed into some work either by accident or through pressures exerted by outsiders?

The very least a person can do is to scan some list of possible occupations.[3] However, such a scanning will probably turn out to be rather confusing. By taking some of the vocational-interest tests or filling out some of the vocational questionnaires described above, a person not only becomes acquainted with a rather broad list of possible occupations but, at the same time, learns something about his attitudes toward them.

[1] G U Cleeton, *Vocational Interest Inventory* Bloomington, Ill McKnight and McKnight, 1937

[2] L L Thurstone, *Vocational Interest Schedule* New York Psychological Corporation, 1935

[3] Such lists may be found in the following sources *Bureau of Census Classified Index to Occupations*, Government Printing Office, Washington, D. C , *Dictionary of Occupational Titles*, I, *Definition of Titles*, Government Printing Office, Washington, D. C; *Vocational Guidance and Placement*, United States Department of Labor, Children's Bureau, Washington, D C.

Such a beginning should be followed by an attempt to learn more about the ones which seem most inviting. Various schools, in response to this need, are encouraging students to devote some time to firsthand contact with various jobs, either by alternating school sessions with periods of work, or by seeing to it that vacations are devoted to tours of various industrial plants. It would seem to be a good plan for a student, of his own volition, to spend his vacations and spare time working or visiting various places where he could get an actual taste of different kinds of work in which he might be interested.

The fear and bewilderment which many young persons feel when they know that they have to find a place in the vocational world makes them easy victims to the worst kind of opportunism. Afraid that they will not be able to find a place, they snatch frantically at the first job offered to them, only to find out, when it may be too late, that their choice was a poor one. This tendency to grasp the first opportunity is related to the phase of the business cycle in which an individual happens to finish his schooling. During a period of economic depression the fear of not being able to find a job is accentuated and many a young person becomes morbidly depressed because of his sense of futility. He may have had high hopes of contributing something worth while to the world, and now, after years of preparation, he cannot even find a job. In periods of prosperity, an equally subtle temptation needs to be avoided, namely the tendency to be enticed into an unsuitable occupation because of the lure of high pay. Such temporary conditions of general prosperity or depression should not be permitted to deprive the young person of a longer range perspective.

Significance of vocational misfits. The importance of selecting the right vocation can easily be overemphasized. There is certainly no doubt that each person should attempt to get into the occupation which is most suited to his abilities, to his attitudes, and to his personality characteristics, and there is not the slightest objection to stressing the need on the part of parents and teachers to do the best they can to give children information and guidance in their attempt to choose wisely; but

it is unwise to give the impression to children that their lives can be ruined if they make a wrong selection, or to encourage an older person to blame all his troubles on the fact that he may have chosen poorly Very often vocational misfits are symptoms of underlying personality maladjustments, that is to say, the twisted personality may be the cause of the poor occupational adjustment rather than the personality defect the outcome of poor selection of a suitable job.

As an illustration, the well-adjusted student takes good and bad courses in his stride with little comment about either; whereas the maladjusted student is in a continual turmoil about this or that course, about this or that requirement, or about the fact that a certain required study does not fit in with his program. The normal person is able to make some sort of adjustment to conditions, even if they are not ideal, the weakling attempts to divert attention from his inability to make such an adjustment by calling attention to the flaws in the surrounding circumstances. Should a person discern that he is not making a success of his chosen occupation, what is easier than to blame the trouble on the fact that he has chosen unwisely?

A vocation may be selected because the individual is attempting to compensate for some obvious or imagined inferiority. The boy with the puny physique may elect to be an athletic director, the clumsy large girl may aspire to be an interpretative dancer, the boy with the speech defect may plan to be an orator, the child with poor parents may wish to be a millionnaire, or a boy who has been made to feel that he has been unusually naughty may look forward to the priesthood or the ministry. Selections based on such compensatory urges are sure to lead their victim to disaster.

One little boy was found who, according to his father, was specializing in astronomy to such an extent that the father was inclined to believe he had a genius in the family. It turned out that the boy was not very bright, was failing in his schoolwork, but had found that he could make a favorable impression upon his father by talking about the stars This boy's limited intelligence made the vocation of astronomy an impossibility, but it

took a long time to convince the father and the boy that he should devote his life to something more within the range of his capacities.

Another boy wanted to specialize in history. He had discovered that his mother could be very much annoyed by being asked questions about history and his devotion to this subject was merely a method of carrying on a battle with a mother he disliked. One can imagine the disaster a boy could make of his life were he to start out on a career whose only foundation was a desire to irritate his mother.

More subtle are those cases where a child has a morbid curiosity about delicate subjects and who gets a notion that such a profession as medicine, nursing, or social work is a way of learning all of the secrets of life. With the appeasement of such curiosity, a person might find himself, in middle age, suddenly devoid of any interest in the work he had spent years of preparation to perform.

As an illustration of such a situation, a woman who had a record of great success as a social worker suddenly found herself with no interest in her profession at the age of thirty-five years. She went to a vocational counselor to get help in solving this queer situation. She had spent years of study and work, had been engaged in numerous research studies, and had the reputation of being extremely resourceful in her dealings with clients. What made the situation still more strange was her statement that she never had been more happy and satisfied with life than she was at the present moment. She was simply bored with social work. Why should the increase in satisfaction in living be accompanied by a loss of interest in her professional work? A procedure of self-analysis revealed that she had entered social work because she was thoroughly unhappy and much maladjusted in her own life. Her profession had provided a means for projecting her troubles into the lives of others; the troubles of others were virtually symbols of her own unhappiness and in helping them she was, in reality, working on her own problems. She could not meet adequately her own personal troubles, so she obtained happiness in helping others solve

theirs After years of work and struggle she had finally managed to adjust her personal affairs and had secured inner calm and satisfaction. Hence, she no longer needed her profession. She became bored with the hard-luck stories of others. Would it not have been better for her to have chosen a profession in a more objective fashion and have kept her own maladjustments out of the vocational picture?

This fact, namely that an individual may be distorted in his selection of a vocation because of his own personal maladjustments, brings out the one great weakness in the uncritical use of interests as a guide in vocational selection If a person's interests are the result of acquaintance with the actual work involved in a job and the development of a sense of enjoyment from doing some of that work, those interests are certainly sound guides. It is where the interest is unwholesome that the danger arises. For example, it would be smart for a man who had learned to manipulate numbers well, and who loved nothing better than to do accounting, to go into that work; but it would be unfortunate if his motive for doing such work was to force someone who had ridiculed him for not being able to add "to eat his words," to outsmart a brother of whom he was jealous, to be able to isolate himself from people because he was afraid of them, or to compensate for his childhood poverty by being able to compute large sums of money.

The choice of a vocation should be an intellectual conclusion to a logical problem. It should not be the outcome of personal bias and emotional prejudice. The solution of an intellectual problem requires the knowledge of all the factors involved and their calm manipulation. Applied to the choice of a vocation this means a true picture of one's own abilities, one's interests, and one's dominant personality characteristics, a wide store of information about the vocational world in general, followed by more detailed and more prolonged acquaintance with the areas into which one might fit; and a final selection only after eliminating the factor of unwholesome prejudice With the final selection, one should still retain his adaptability so that, within his chosen field. he will still be able to redirect his ener

gies as he moves along in life and learns more about the various options which are available.

It is the retention of this plasticity which will enable a person to get the most fun from his work. It is not so much how well you fit into the particular niche you have selected for yourself, but how well you will be able to modify yourself according to the needs of the moment and how much you can mold the environment to the needs of your personality, when such an adjustment is required. The selection of a vocation is not a static choice for the simple reason that no one knows what lies ahead of him; it is the dynamic adoption of a way of living. If that way of living is congenial to you, you will find yourself getting more and more satisfaction from your work as life goes on; you will find less and less need for any avocation, for you will get fun and recreation from your work; and you will have the lasting satisfaction which comes with the realization that you have contributed something to society. A man who loves his work is seldom a malcontent.

QUESTIONS

1. Discuss the relative advantages of making an early selection of a vocation and delaying the selection until a person is more mature.
2. What considerations make it desirable to keep vocational selection elastic and under what circumstances should one stick to his choice?
3. What personal advantages are to be gained by changing one's attitude toward his own vocational selection as he progresses from early childhood to middle age?
4. What is the most suitable adjustment that a person can make between selection and the retention of personal adaptability?
5. What circumstances should determine the degree to which an individual depends upon others for help in making a selection?
6. What are the advantages and disadvantages of self-selection?
7. Discuss the relative importance of abilities and interests as related to vocational choice.
8. What are the limitations on the value of intelligence tests in helping an individual choose a vocation?
9. Under what circumstances are vocational-interest blanks of value?

10 Outline the progressive stages which should be followed in the search for vocational information

11. To what extent do you think that the enjoyment of one's work is dependent upon the wisdom shown by the individual in selecting his vocation or to the adaptability of the individual after he made his choice?

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CHAPTER X

HOW TO MAKE YOUR WORK COUNT

> The cheap man does not do what he is told to do
> The average man does exactly what he is told to do.
> The superior man does without waiting to be told
>
> *Anon.*

It pays to do more than is expected of you. Do your duty and quit, and you will spend your life being a dutiful drudge. Spend most of your energy seeing to it that no one imposes on you, and you will soon become the kind of person who is not worth being exploited. The fellow who complains in loud tones that he is being victimized by his employer is really of much less value than his claims would lead his listeners to believe. The first step toward vocational success is to get rid of the fear that you may do too much. A few illustrations may make this point clearer.

Patrick E. Crowley, former president of the New York Central Railroad, started at the age of twelve to take on jobs he was not supposed to do. He started as a messenger boy and studied telegraphy in the evenings. In addition, he spent his spare time studying everything else he could about the railroad. His interest in the road came to the attention of an official who, when a train dispatcher was needed in Buffalo, said. "Send that young fellow Crowley, he knows every foot of the road."[1]

Joseph P. Day, who later became a great real-estate salesman, got his start by working one Fourth of July in the place of the fellow who should have done the work but who declared

[1] A. H. Smith, *American Magazine*, December, 1924, p. 92.

that his father was so patriotic that he would not allow his son to desecrate the Glorious Fourth in any such fashion.[1]

Most men who have been strikingly successful secured a large portion of their experience by doing things entirely apart from their assigned jobs, by performing other workmen's tasks, without pay, outside of regular working hours, and often entirely unnoticed by either the other men or their superiors. It should be noticed that this device of doing more than is expected of you is effective only when it is done eagerly and in the spirit of fun. Extra work is of value only when it is enjoyed; it is not effective when the person who does it complains, calls the attention of his comrades or of his boss to his self-sacrifice, or invites sympathy or praise for it. The attitude with which work is done, be it a regular task or some gratuitous job, is much more important than the work itself. The more time you spend guarding yourself against possible exploitation, the less time your boss will spend considering you for promotion.

Work can be fun. In the thinking of most adults the idea of work is more or less intimately associated with visions of unpleasant drudgery. In contrast, they think of pleasure only in relation to other types of activity which they call "recreation" or "play." Were this a legitimate distinction to make, it should be possible to classify all activities into one or the other of these categories; but such a division between work and play is impossible. An activity which is unpleasant for one individual can furnish the most exquisite pleasure for another, what bores one person today may become a source of pleasure for that same person tomorrow; and what is now enjoyed may become distasteful at some future time. Furthermore, individuals differ in the proportion of their lives which they devote to activities which annoy them and the proportion of time spent in doing things they like to do; some seem to have a good time regardless of what they are doing, whereas others seem unable to find a single pleasurable occupation. From these contrasts, it probably is safe to generalize with some such statement as this: There are extremely few activities which are inherently distasteful; prac-

[1] Keene Sumner, *American Magazine*, August, 1921, p. 16.

tically any job can be pleasurable if the worker has the correct attitude toward it. It may be concluded that it is probably better to attempt to change one's attitude toward a job than it is to start a search for some recreation to make up for the dislike for work

Reasons why work is avoided as unpleasant. The requirements for such a shift in attitude may become clearer if we examine some of the reasons for this unwarranted contrast between work and play, between boredom and interest, between toil and recreation.

1. *Guilt feelings may make work unpleasant.* Work has long been looked upon as a form of punishment, a point of view which immediately puts work in the doghouse Every conceivable device has been applied to make penal servitude as undesirable as possible. The culprit is forced to work to the point of physical exhaustion, to the lash of a whip, with too little food, in squalor, and with the addition of ingenious devices designed by malignant jailors to make the worker unhappy. Even under such circumstances, it would appear that it is not the work itself, or even the physical strain, which makes the unhappiness, but the feelings of guilt or the emotions of hatred engendered by the tortures which the jailors superimpose upon the work. For example, a man could become as exhausted physically by running a marathon as by penal servitude and be happy about it. If, however, he were forced to run an equal distance to the cracking of a whip and the insolent remarks of some slave driver, the whole situation would be entirely changed. By way of contrast, it has been found that prisoners are much more content when they are occupied than they are in idleness.

A simple little analogy will make clear how guilt feelings can rob an activity of its inherent pleasurable aspects Sleeping in a comfortable bed is enjoyed by persons of all ages, but a mother can rob her child of this type of pleasure by putting him to bed as a punishment.

We would do children a kindness by refraining from any sort of punishment which could put a blight upon any sort of work. Likewise, we can help ourselves by divesting work of any type

of association with guilt. If your conscience hurts you and you feel that you must punish yourself to clear it, do so by staying home from the movies, by foregoing a game of golf, by doing without dessert, or by any sort of deprivation which your ingenuity can conjure up, but do not punish yourself by working overtime, or by telling yourself that you have to work harder to atone for your sins. In short, if you would have a wholesome attitude toward work, look upon it as a privilege, and never permit feelings of guilt to function as goads to work.

2. *Feelings of insecurity may make work unpleasant.* Another factor which frequently contributes to the unwise distinction between work and play is the fear of insecurity engendered in children by overanxious parents. Irked by the apparent frivolity of their children, they nag at them to stop their foolishness and get down to work. These repeated admonitions lead the child to classify as useless anything which is enjoyed, and to regard as unpleasant anything which is productive of results in money, or recognition, or which has to be done for any reason. By such training children are motivated to avoid work.

. Now, there is no sin in avoiding work; the harm comes when the child is taught to go about it in an incorrect manner. Instead of identifying certain activities as work and then avoiding these, the child should be taught to learn to enjoy all those activities in which he engages, both those for which he receives pay and those which he does for nothing. However, the fact of the matter is that few children are taught in any such ideal manner and most of us grow up to find that there are certain activities which we hate. Without realizing what we are doing we may find ourselves working like Trojans in a job which we like for the purpose of avoiding another job which we hate. This procedure is illustrated by a statement attributed to Clarence Darrow by Charles A. Beard. When asked to what he owed his success, Darrow replied: "To hard work." Then, when he saw the disappointed expression which this reply brought to the questioner, he added, "When I was a boy my father set me to work on a hot summer day, hoeing potatoes,

and after I had worked hard for a few hours I ran away from that hard work, went into the practice of law, and have not done any work since."[1] We could all profit from Darrow's witticism by running from activities which we hate to those we like.

3. *Monotony may make work unpleasant.* Another reason why work is sometimes shunned is that there appears to be no end to it. A ten-year-old boy who hated to get dressed, and who had just begun to enjoy doing arithmetic, once sat down to figure out how often he would have to get dressed during the course of his life if he did no more than take his clothes off at night and put them on in the morning If he lived sixty years more, which seemed like normal expectancy, he would have to go through this dressing procedure twenty-one thousand and nine hundred times! The prospect was appalling On that basis, how sorry this boy should have felt for his heart which was destined to beat over a hundred thousand times in one day, or over two billion times in his lifetime If our heart were under voluntary control and were conscious of its job, what a monotonous life it would lead! Nature was wise enough to make our heartbeat an automatic and mechanical process which the owner of the heart can forget and thus save himself from self-pity.

Why not learn a lesson from our heart? When a task tends to become boring through the necessity of sheer repetition, devise some mechanical contrivance to do the work and devote attention to other and more changeable activities. That is to say, the avoidance of monotonous work is a wholesome pursuit if it is done in the right way, namely, see to it that monotony becomes a stimulus toward inventing some easy way to get the job done Invent a machine to do the routine jobs and then you can have the interesting job of running the machine.

4. *A job may be hated if it leads to nothing better.* The pain from monotony reaches its peak when the individual believes that he is in a "blind alley" job The meaning of this

[1] Irving Stone, *Clarence Darrow* New York Garden City Publishing Company, Inc, 1943, p 15

term can be clearly visualized if the reader will compare his journey through life to the activities of a rat working his way out of a maze in the laboratory. The rat cannot get out without running into blind alleys; but what does he do when he gets into a blind alley? He turns around and runs in another direction until he finally does get out. When a human being finds himself in a blind alley, what does he do? Too often he sits down and bemoans his bad luck, or berates the social situation which permits blind alleys. Too many humans act in a manner similar to a rat who is too feeble-minded or too lazy to try something else when he becomes stuck in a blind alley.

Most persons get into blind alleys in the first place because of a fear of insecurity. Wanting certainty in life, they grab the first job which comes along, fail to look ahead, and settle down complacently into what looks like an easy way to make a living, only to find out later that they have trapped themselves. Then they set up a howl against the fate which put them where they are. As a matter of fact, no one can expect to get through life without making some poor decisions, without getting into some blind alleys, any more than a rat can get through a maze without having to retrace some pathways; but after having made a mistake, a person does not need to spend the rest of his life whining about it.

A young man was offered two jobs and went to an old friend for counsel as to which one to accept. This friend pointed out that in one job he had the prospect of security, promotion was a cut-and-dried affair depending upon seniority, and in his old age the holder of the job could depend upon a pension; but it had few other rewards for the one who took it—the work was of a thoroughly routine nature. The second job was in a new industry, it offered the prospect of excitement, change, and the possibility either of unusual success or complete failure; its main feature was its challenging nature. The young man chose the second, whether wisely or not has not yet been demonstrated. His reasoning was somewhat as follows: I do not want security at the price of monotony and drudgery: I would rather take the job involving risks but providing a challenge; the challeng-

ing job will probably involve much more work, longer hours, and much more worry than the suite shot, but the hard work will be fun.

Such issues should be decided differently by different persons. Some persons enjoy routine and demand security; some want change and excitement. The point is that each person should understand his own needs, he should know clearly what he really wants, consider the actual circumstances at each choice point in his life, and then take the consequences of his decision. One gains little by contending that society is all wrong because he happened to make a near-sighted choice at some previous time in his life. Growling about hard work is merely a symptom of the dissatisfaction of the worker, it rarely tells anything about the nature of the work, it means that the individual rather than society needs readjustment.

Efficiency must be learned. However, learning to enjoy work does not spell efficiency. Nor does the development of efficient work habits come naturally with physiological maturation. The only evidence that one needs for this statement is to observe the obvious inefficiency of a great number of adults and to note the high degree of working skill and efficiency of many young persons. In order to clarify our problem we shall first consider the way in which children can be taught to work efficiently, then we shall examine some of the factors which interfere with this development, and finally conclude with some categorical rules for maintaining working efficiency.

Normal development of habits of work. The development of work habits goes through various stages and is influenced by different circumstances. By tracing this development, the adult reader may detect what has been wrong with his training and may thus be able to correct the deficiencies he finds in himself. He should not use any such analysis as an excuse for remaining inefficient but, instead, even though he may be fairly well along toward maturity, he should correct the deficiencies which he finds The only object of self-analysis, as we have said before, should be the adoption of corrective measures and never as an excuse for one's shortcomings.

The best way to start a child on the road toward the enjoyment of his work and consequent efficiency is to permit him to observe adults enjoying their work. Children enjoy playing at those activities which are the serious business of their parents and other adults around them; they play doctor, nurse, or teacher, they cook, wash clothes, build houses, plant gardens, and teach school. The mother who derives obvious pleasure from washing dishes is not likely to have a daughter who hates dish washing. Conversely, if the mother continually bemoans her lot because she has to wash dishes, and tries to foist the job upon her daughter, she is likely to find that her daughter hates the job as much as she does for the simple reason that she taught her to hate it.

The adult who finds that he dislikes anything which looks like work can learn a lesson from this aspect of child development. If he wishes to overcome his hate for work, he should keep away from those malcontents whose main occupation is to impress others with their sad plight. Let him seek out the company of those who delight in everything they do—those who manifest their pleasure in zeal and not by a lot of idle talk. Beware of the one who chatters either about how much he loves his work or about how much he hates it; the one who really enjoys working says little about it one way or the other. He is so busy doing things that he has no time to talk about it. The love for work is contagious; expose yourself to the one who has it and, unless you are completely immune through extremely poor early training and persistent hate of work, you will surely catch it.

The second stage is the thrill the child experiences when he sees some product grow under his own hand. Let the child do something, and let something happen as a result, and you have him started toward productivity. Interfere and help him in order to ensure a better product and you take away all the fun. For example, a little boy received an assignment from his schoolteacher to make a sword to be used in a school play. He made one which his father thought was too crude; whereupon the father insisted on helping the boy make a better one. As the

work progressed the sword took on more elegance, but with each improvement the boy's enthusiasm seemed to wane The next day he forgot to take either sword to school. When the teacher asked for it, he told her that it was finished but that he had forgotten to bring it. She told him to bring it when he went home to lunch. He did But he brought the one he had made by himself. After school he realized that he would have to explain to his father the fact that he had taken the poor sword to school instead of the good one He knew his father would not like that, so he broke the sword his father had made and explained the situation by inventing the story that he had fallen down and broken the one his father had made and had taken the other one in the afternoon because the teacher had to have it at once. Into what a predicament this father had placed his boy merely because he himself had wanted to show off! Obviously, the way to teach a child to like his work is to permit him to do it himself. He gains more by an independent, even though inferior, job than by assisting another person in the doing of an excellent one.

If, as you have grown to maturity, you have been deprived of the thrill of independent production, you can overcome this lack by beginning to produce things on your own Your worst enemy in this respect is the one who helps you most freely. Your best friend is the one who can sit and watch you struggle through your own tasks, only helping when he sees you are about to be swamped, even then he should help you only enough to keep you from a total failure.

A third way to teach a child to enjoy his work and to become efficient is to teach him the habit of success. This habit has its beginning in small victories No matter how humble the first attempts may be, the child will derive a glow of satisfaction from having succeeded and this will whet his appetite for further endeavors. This principle holds all through life and can be applied to numerous situations. For example, Mark Hanna, who became an efficient political speaker, could not make any kind of speech when he started on his political career. He overcame his deficiency by a little device. He made only the

briefest sort of little speeches at first, speeches which were so simple that he could not possibly fail to get the words out. These little talks gave him a feeling of self-confidence, and soon he was able to talk for as long as half an hour.[1]

The way to develop the habit of failure is to take on too big a job before you are ready for it. Furthermore, even if you should succeed at such a big assignment, you would have been miserable at the prospect of failure so that the unpleasant aspect of the whole experience could easily overshadow the feeling of success. The good worker is the one who is sure of success in the end, and not the one who has the jittery feeling that he might flop.

A person who has built up self-confidence in such a manner does not need to be told that he has done well. He knows it and that is enough. The story of a little boy's reply to a teacher who thought she should encourage all her pupils at all times illustrates this point. The teacher asked the children how much two plus two made. Johnny held up his hand, was recognized, and told to give the answer.

"Four," he replied.

"Very good," said the teacher.

"Very good, heck, that's perfect," was the self-confident, even though impudent, retort.

A word of caution is needed at this point. It is possible that undue emphasis may be placed on the reward for work rather than upon the thrill of accomplishment. The reward should merely be evidence of success rather than a thing of value apart from the effort put forward to get it. The glow comes not from the prize but from the satisfaction in feeling that one has earned it. A boy once said that he loved arithmetic because he could do a hard problem and then check the answer and knew he had done it right. Such a glow of accomplishment is lost if one begins with the answer and hunts for any trick manipulation which will give the answer. The glow which comes from having earned a dollar is not to be compared with the humiliation

[1] Herbert Croly, *Marcus Alonzo Hanna*. New York: The Macmillan Company, 1919, p. 216.

which comes when one is given a dollar he has not earned.

Factors which interfere with efficient work habits. From the preceding discussion it should be clear that poor work may result from a lack of interest in what one is doing or from a failure to have learned efficient work methods However, poor work can often be traced to more specific circumstances which lend themselves to corrective measures. We shall examine a few of these to illustrate the kinds of conditions to look for when greater efficiency is sought The more specific an individual is in teasing out the details of his own case the more likely will he be to gain real improvement Merely to state that one lacks interest is too general an analysis to do much practical good Furthermore, it should not be inferred that the deterrents to good work which we shall discuss are the only ones, each person must study his own individual case if he desires real improvement.

Self-consciousness a cause of poor work. Although the forms that self-consciousness may take are myriad, it may be instructive to examine a few specific varieties.

1. *The applause seeker* One well-known type of self-conscious worker is the one who must have an audience and whose continual query is, "How am I doing?"

The applause seeker keeps his eye upon the reactions which other people make to his work rather than upon the work itself. He notes the slightest sign of approval or disapproval and continually "plays to the galleries." This type of behavior may be observed in some children in school. They give a hesitating reply to any question and determine by the facial expression of the teacher whether they are on the right track, changing with lightning speed and with remarkable frequency until they see the coveted sign of approval They become the "yes-men" in business and industry. They make good lieutenants but seldom independent executives.

2. *The person with an inferiority complex.* Another type of self-conscious worker may be the product of a feeling of inferiority. The person with a dominant feeling of inferiority, whether it is based on a real or imagined defect, may be mo-

tivated in his work by an urge to prove to himself and to others that he can overcome the defect or can make up for it by proficiency in another realm. The person who is weak physically may attempt to become an athlete, to achieve some distinction in work requiring a strong body; or he may try to make up for his physical weakness by intellectual prowess. The girl with little personal charm may devote all her energies toward making herself seductive or may become enthusiastic in mapping out for herself a career as a substitute for her lack of personal charm.

The inferiority motive is a very potent one in the lives of many people. It has its values but, at the same time, has some dangerous elements When dominated by the inferiority motive the person is never contented with mediocrity, he must excel. He is excessively ambitious. On the other hand, if he is not able to overcome the feeling of inferiority through his efforts at compensation he becomes more and more discouraged and loses all incentive to do any work. He must either be a great success or he regards himself as a total failure. He can never take an average position in life. If forced to be an ordinary personage, as is usually the case, he is thoroughly unhappy.

Feelings of inferiority in children are often engendered by well-meaning adults who believe that criticism provides an incentive toward improvement in efficiency. A parent or teacher shows disappointment when a poor job is done, calls the attention of the child to the mess he has made, or compares his work to that of another child. Individuals brought up on such a diet become gluttons for praise; they fish for compliments at every turn, they become oversensitive about grades in school and about signs of recognition in the business world as well as in their homes. In school they run to the teacher with their paper at every turn, must have someone to whom to recite who will commend them upon the excellence of their performance, and soon become very obnoxious to all those around them. They add little frills to their work in order to make an impression, frills which often detract from the value of what they have

done instead of contributing to its quality. The worst of it is they never get any fun from the job itself, they accomplish nothing more than to whet up in themselves a tremendous appetite for approval and thus become extremely vulnerable to exploitation. They make many mistakes in the game of living because their attention is centered upon the grandstand and not upon what they are doing.

3. *The perfectionist* One of the most subtle types of self-conscious distortion of work is found in the perfectionist Because of general interest in the excellence of performance, it becomes very easy to ignore the motivation behind the zeal of the perfectionist If one does a first-rate job through absorption in the work itself, well and good; but this is quite a different matter from the procedure of driving oneself merely to prove that one has no flaws The person who is driven by the latter motive becomes thoroughly unhappy because he becomes unmercifully self-critical and derives no pleasure from anything he does. Any possible satisfaction is killed by the overshadowing presence of inevitable flaws which no one notices or cares about but himself. The paradox reaches its climax when such persons go to such extremes that they produce nothing. They may compromise and do a routine job merely to earn enough to make a living, they excuse such imperfect work on the grounds of necessity. But should they make a machine, paint a picture, or write a poem, they will be likely to undo or to destroy what they have attempted because it is "not good enough" The real harm from such behavior is not that the individuals do not produce, but that they make themselves so miserable with their merciless self-punishment. Finally they are likely to end up with an extreme amount of self-pity A real martyr may gain satisfaction from the feeling that he has served a worthy cause; but one who becomes a martyr to his own unreasonable demands for perfection in himself is making a futile sacrifice to his own pride.

4. *The person who wants to be boss.* A somewhat different form of self-consciousness may result from a reaction against too much supervision during childhood. If, as a child, a person

has been too well-cared for or has been dominated by adults, he is very likely to be driven by an insatiable impulse to gain his freedom. According to his way of thinking, the most convincing evidence that he has achieved this independence is his ability to dominate others. He measures his own freedom by the subservience of others. If he becomes even a minor executive he uses his office to demonstrate the fact that he is "the boss." The true executive should win the cooperation of his subordinates with the view of effecting an efficient organization. The domineering person is less concerned with efficient production than he is with procuring submission to his every whim. The sillier the whim and the more unquestioning the obedience of his subordinates the happier he becomes.

Such persons make successful army officers where unquestioned obedience is the order of the day. They become atrocious mothers and fathers because parenthood offers too ready an opportunity to dominate helpless children. If they are able to establish themselves in an executive position in industry they are likely to spread discontent throughout the organization. Most persons resent being forced to obey the commands of these persons because they sense the motive behind them. When a worker and his superior are both dominated by this same motive, the results are truly volcanic.

Compare these various forms of self-conscious work with the activities of the one who is really absorbed in what he is doing. He may work through the lunch period without even knowing that he has done so. He does not know whether he is happy or sad, tired or fresh, whether he is being watched or ignored; all he knows is that he cannot let up on this job He loves his work and that is all that matters.

Inefficiency because of personal problems. Some persons are inefficient because they exhaust their energies in running away from some personal problem. This process may be illustrated by two of the most common forms in which it is found; in one the individual runs into the world of daydreams, in the other he uses his work as a distraction device to divert his attention from his troubles. The latter will be considered in Chapter XIII.

Daydreaming. Daydreaming has a positive value when it is used to motivate a person to improve his present status, it becomes a symptom of dissatisfaction with the present state of affairs and an index of the desire to improve them. Such daydreaming usually accompanies any sort of ambition. The danger arises when the gap between immediate circumstances and the projected wishes of the ambitious person become so great that there is little chance of bridging the gulf between them, and so the envisioning of the imaginary situation becomes too fantastic or the goal is too remote to have any pulling power; the daydreaming becomes a substitute for any real efforts to make a realistic appraisal of the whole set-up.

Arguments which favor the fostering of daydreaming as an incentive toward improvement are based on a misunderstanding of the way in which ideals or goals function as incentives to endeavor. Such a misunderstanding is easily brought about. For example, a teacher may observe that the greater the contrast between a child's goal and his present status, the more poignant becomes his dissatisfaction. Consequently, when a child is observed to lack incentive, the teacher may seem to get results by presenting to his vision a higher and higher goal; at least for a time, the brighter she paints the picture of the future the more the child seems to liven up and attempt to improve. The danger in this procedure is that the goal may be so far removed from reality that it ceases to be effective. To have a vague longing for something which is admittedly beyond reach may increase dissatisfaction but there is the danger of ultimate discouragement.

In order to inspire hope in a person the goal must be near enough to reality to make the person feel that he can bridge the gap. What is needed is immediate action, and the hope of getting some benefit in a relatively short time is the strongest incentive to undelayed activity. If a mistake must be made in either direction, it seems better to make it by getting an objective which is too near rather than one which is too remote.

If, because one has a near objective, he actually reaches it, what happens? Is he likely to congratulate himself upon having reached his goal and to desist from further endeavors? Quite

the contrary. He is likely to experience such a feeling of exhilaration at having accomplished something that he immediately sets another objective to be reached. He has taken one step toward acquiring the habit of success, and sets about to make himself dissatisfied again so that he can repeat the thrill. If objectives are so high that they induce feelings of failure, they neutralize their own purpose, and lower ones should be adopted. If they are so low that they lead to a false sense of pride, they should be raised. The proper function of ambition is to produce enough dissatisfaction to stimulate effort and enough success to create a sense of achievement.

An important conclusion which follows from these considerations is that ambitions and ideals should be changeable instead of static. The important thing is accomplishment of some sort rather than the amount of progress made toward some fixed goal. The questions to ask yourself are: Am I getting somewhere? Am I having a good time playing the game? Have the experiences of today prepared me to be even more successful tomorrow? The questions to avoid are: Have I maintained in its original form the goal I set for myself? How much farther do I have to go? What shall I do when I get there? How long will it be until I can retire?

When a person finds himself substituting daydreams for a persistent march toward his ambitions, he is headed for extreme disappointment; he is robbing himself of the means for attaining his desires at the same time that he is whetting up his appetite with unattainable demands. This process is made easy because of the temporary thrills he gets from his imaginary achievements. In other words, the daydreamer not only imagines that he has reached his goal but he derives exhilaration from the imaginary satisfaction which goes with his fancied success.

Daydreams in and of themselves are likely to be pleasant. They give us an appetite for real success; we get a temporary realization of our wishes; we increase temporarily our feeling of self-esteem; we become indifferent to the disagreeableness of reality; we may be even deaf and blind to the facts of life which we do not wish to observe. All these aspects of the daydream are

pleasurable and incite us to continue living in an imaginary world for the sheer pleasure we derive therefrom. On the other hand, we have seen that the only way in which these dreams can be of any value to us is to provide a contrast with the unpleasant aspects of real life and thereby make us unhappy and discontented. The contentment derived from the daydream should increase our discontent with reality and incite us to work toward the fulfillment in reality of the contentment which we dreamed about.

The hope of reaching a fancied goal may be a strong motive for work. You work because you have a hope, an expectation, that someday, if you work hard enough, you will experience in reality the thrill you now feel with your imagination. The element which makes the ambition effective is the expectation of accomplishment. The most important question is: Do I really expect to be able to become the sort of person I imagine myself to be? It is not enough to say, I would like to be; I hope to be; or I wish I were.

Furthermore, you must have some sort of clear conception as to how and why you are to achieve your expectation. How much schooling do you need? How many years of training are required? Have you the required personality and intellectual qualifications? If you do not look over the whole situation in such a realistic fashion; if you think that achievement is dependent upon fate, some chance circumstances, or the gift of the gods; if your vision does not inspire you to work, you are a daydreamer instead of a person who is wholesomely inspired to accomplishment. Let your daydreams rule you and you will become a useless visionary—or worse—but if you let your imagination stimulate you to rule your environment you will accomplish something, even though it may be different from the goal you pictured to yourself.

The person who dwells upon his dreams without being stimulated to make them real may adopt various artificial devices to relieve the pain thus produced. One very unwholesome method is to diminish the lure of one's visions by adopting a cynical attitude toward them. If a person can convince himself that his

daydreams are sheer nonsense, the pain will be diminished. Consequently, he may set out to prove to himself that a man is a fool to hope for anything better. He tells himself that an objective looks inviting so long as it is at a distance, but that when one achieves something it loses its attraction. Why strive for something so evanescent? One is doomed to disappointment, he argues, so why make a fool of himself striving for something whose only charm lies in its remoteness? He strives to get confessions from those who have succeeded to the effect that their thrill of anticipation was keener than the thrill of accomplishment and then gloats over his superior wisdom in avoiding such an elusive quest Like the fox, who found he could not get the grapes he desired, he says the grapes are sour anyway. He gets comfort from such an aphorism as "Blessed is he who expects nothing, for he will not be disappointed."

He begins by setting his goal too high and ends by disparaging that goal and laughing at others who are foolish enough to attempt to improve themselves

Some daydreamers, unfortunately, gloat over their fancied self-sacrifices as a substitute for working. Do you ever hear a really successful man dwelling upon the things he had to give up in order to attain his position? Rarely. Yet this procedure is very common with young people who are just starting out to work toward their goal, especially if the stakes are very high and the goal seems very remote. To be sure, one must forego certain pleasures if he wishes to accomplish anything in this life; but when a person is completely absorbed in his work, interferences, even though they might in themselves be pleasurable, simply become unimportant because of the contrast with the greater interest. If you find yourself too much distracted from your work by trivial affairs it is a sign that you are not enough interested in your work. You cannot build up interest by fighting the distractions; you can only do it by using any device you can discover to increase your absorption in your work.

To the outsider, looking on, an architect who is absorbed in designing a skyscraper may be making a sacrifice when he gives up golf, the opera, picnics, and other pleasures that the observer

holds dear; but the architect is so engrossed in his project that he does not want to play golf, go to the theater, or go picnicking He is not making a sacrifice; he is doing the thing he wants most to do. He is not pitying himself and he wants no pity from outsiders. He is happy—he has found real happiness in a constructive occupation.

You will find, if you begin to give up pleasurable activities in order to increase your interest in a vocation, that such renunciations, instead of increasing your interest in the vocation, will make the repudiated pleasures appear more desirable and will eventually make you hate your work You will have to give up more and more—you will go out of your way to find some sacrifice to make and your only reward for this will be a false sense of virtue for having done so. But your imagined virtue will not have the desired effect of stimulating interest. Such emphasis on the negative aspect of interests is wrong and the sooner in life you discover it the better it will be for you.

After hearing a concert by a famous unmarried opera singer, a young girl was heard to remark, "She deserves great credit for having renounced romance for her art" As a matter of fact, the singer never had a romantic nature, she had not renounced anything, but had devoted her life to the thing that interested her, her singing, and felt no sacrifice in the procedure The auditor, the young unsophisticated girl, was merely giving voice to a conflict which she herself was experiencing She had a strong romantic nature, but felt it her duty to devote her life to a "career" which she thought was incompatible with matrimony. When such a conflict arises, emphasis upon what one is missing when he undertakes to achieve some ambition is usually fatal. It makes for unhappiness, and will detract from the sort of zeal which success demands. A person who is devoted to his vocation certainly has time to fulfill other interests. History is filled with examples of successful persons who have had satisfactory romances as well

The apex of damage from daydreaming is reached when it becomes habitual. In a sense every ambitious man is a dreamer. In his imagination he builds his future, usually with great vivid-

ness. But he does more than daydream—he sets about to make his dreams come true. The dream makes him more dissatisfied with reality but he does not stop with his dissatisfaction, he sets about to change reality. This is an eminently wholesome way to use one's imagination.

Lack of organization. One of the most potent causes for inefficiency is the failure to organize one's work. Why is this so common? There are various reasons but one is the tendency to depend upon others to direct the details of our lives instead of developing mature self-direction. An illustration will make this point clear.

"I wish I were back in high school," complained a college freshman. "There we knew what we were expected to do; the teacher gave us definite lesson assignments, we had small classes and knew we would have to recite every day, so we had to get our lessons. We did what we were told to do, and then we knew we were through. Here it is all so different. No one tells you just what you should do or when you should do it. You never know when you will be called on to recite. The professor expects you to take notes on his lectures, but never tells you what is important and what is not. I used to get good grades in high school, but it looks as though I would flunk here."

This is the actual record of one freshman's complaint, but it voices the feeling which may be found in varying degrees in many a college student. It also expresses the way a lot of people feel about life. Some students never discover what college is all about until they are nearly through, and many a man gets over halfway through his life before he feels at home at living. It is all a confused maze. Why?

It is largely because these people continue to depend upon others to take the initiative in planning work; they do only what they are told to do, and when a job is finished can only await further orders before beginning any new task. In high school our complaining freshman had learned to be a good soldier, he could take orders and execute them; but when he was not given orders he knew of nothing to do but to loaf, and consequently was accomplishing nothing. Then he blamed his

teachers for not giving him specific instructions as to what to study and when to do it.

College offers many young persons their first opportunity to exercise executive ability They have the opportunity for planning their own work and for issuing orders to themselves as to exactly how it should be carried out They are for the first time their own boss. To some college students being their own boss merely spells freedom to do as they please—which is nothing. To others it offers an opportunity to become self-directed individuals. They are given an opportunity to demonstrate what they are able to accomplish If you would study successfully, you must handle your studying as an executive would handle his business or industrial organization.

Some persons have the erroneous idea that lashing themselves into a state of high tension will produce efficiency. They have been fed on the theory that the important task is to overpower some impulse to be lazy, and they believe that the only way to do this is to goad themselves to unremitting effort. They scold themselves, deny themselves pleasures, and virtually try to browbeat themselves into docile, submissive, hard-working students The only outcome of such a procedure is the development of intense irritability, restlessness, discouragement, and eventually hatred of the whole educational procedure. They spend all their time "studying," so they say; whereas, if the truth were known, they spend all their time with books, but little of that in study To sit with a book in front of you, your mind wandering everywhere under the sun, feverishly worrying why you cannot get the "stuff," is worse than useless.

The way some students study leads one to imagine what would happen if an industry were conducted in a similar fashion. Suppose a manager filled his factory with employees—good employees—but gave them no specific instructions Instead he told them that it was up to them to work hard and to do their best and then success would be sure to crown their efforts. The result would be a tremendous waste of activity, with little or nothing accomplished. The manager in an industry avoids any such outcome by careful planning. It would pay each student to

visit some manufacturing establishment and then make up his mind to plan his work so that things were turned out with the same efficient smoothness. The following outline may help.

1. *Make an estimate of the size of the job.* You cannot begin to make a schedule until you arrive at some sort of an estimate of how long will be required to complete the various assignments that you have been given. At first the estimates may be difficult to make and later events may show them to have been wrong. These difficulties can be corrected in later schedules and their existence simply argues for the necessity of making some sort of rational program of study.

2. *Determine just what periods you will be able to devote to the job.* This can be done by making a schedule for a week, assigning times for the necessary activities of life—that is, for sleeping, eating, playing, caring for clothing, and the like. If the hours available for study are fewer than the hours you estimate will be needed, some readjustment must be made. If you must shorten the time for preparation distribute the cuts throughout your whole course of study. Your job will be to see that each course gets a fair share of your time. Do not let your time distribution be determined by the greediness or the leniency of certain professors. Some few professors have the habit of giving students enough work to take their entire time. You go to college to study various courses of different fields, and you should not let an overambitious professor interfere with balancing your program.

Another word of warning is essential. Some students tend to ignore recreation in making their schedule of activities. The only way they can get in any recreation is to steal it from the time assigned to some course. Allow plenty of time for wholesome recreation and fun, or you will find that your schedule will not function.

3. *Use short periods of study.* No absolute rule can be made here, but until a person has demonstrated to himself that he can concentrate efficiently for long stretches of time, he would do well to divide up his work into short operations. As one matures and becomes more skilled in a subject, he learns to con-

centrate for longer and longer periods of time, but this lengthening of the efficient working period comes of itself and is a product of interest and skill. Until one is sure that he can continue with unabated efficiency for extended stretches, he would do well to subdivide his work into short working periods. Alternating between two assignments, for most students, is more satisfactory than struggling with one until it is completed and then going to the other. Such changes often prove restful, and often the student can accomplish more with less effort in this manner

4. *Stick to your program.* A definite program will bring order out of chaos and make your study effective, just as planning will bring order into an assembly room in a factory

A young man who had drifted throughout his academic year came to his senses about four weeks before the final examinations were scheduled to begin He decided that he must get to work and set out to study After a week he came to the personnel director of his university with a very elongated countenance and told him that he probably had better leave rather than wait until he failed in all his subjects It did not look very hopeful, but the personnel officer went at the problem in the way we have suggested. He made a very definite program and marked out each hour which could be devoted to study up to the time of the last examination He then decided how much of this total time could be devoted to each subject, allowing a greater proportion of time for those subjects which the student found hardest. He assigned times for the various subjects, changing from one to another as we suggested in number three Furthermore, he allotted the time for each subject to specific parts of that subject. For example, he found that six hundred pages should be covered for one course and that he could only take fifteen hours to do this This meant that he must cover forty pages in each hour. He distributed this reading throughout the three weeks Granted he might not be able to study the forty pages thoroughly in an hour, he knew he could take no more time for that particular portion and so he set out to get all he could from the forty pages between, let us say, eight and nine

on a specified day. The whole schedule was arranged in this fashion, with allowance for sufficient sleep and some recreation. As a result the boy passed all his examinations.

When you see a man floundering around in the water, splashing and struggling in a violent fashion, you can be sure that he does not know much about swimming or that something is wrong. He does not learn to swim by increasing his energy, by saying to himself, "I must swim," and telling himself to use more effort. He would do well to get to dry land in some fashion, and have someone explain to him—or figure out himself—just what he should do and how he should do it, then perhaps he could make some progress. If a man slashes at a golf ball with great zeal, cutting up the turf with some blows and fanning the air with others, he, too, could make more headway by cooling off and planning his activities.

Summarized rules for effective working. The following rules are a restatement and summary of the principles set forth in this chapter.

1. *Make an honest attempt to adjust the amount and kind of work you undertake to your abilities.* If you are not so bright as the next fellow, take a lighter load than he does; and then plan to spend more time on those courses you do take so as to make as creditable a showing as possible. If you have some physical handicap, it is the part of wisdom to take that into consideration in planning a work program. Furthermore, it is well not to be guided by the glib talk of the other students in determining the amount of work that you can do. The student who takes delight in talking about how he did not "crack a book" and then gets a good grade may not be telling the truth. On the other hand, indolent students have been known to excuse their failures by pointing to the excessive amount of work they undertook.

Having adjusted the load of work to your abilities, do not spend time worrying about the possibility of overworking. No matter what our limitations may be, we still never know just how much we can do until we are hard pressed. Having plenty to do keys up a man as nothing else can do. The happy man is

the busy man He is so happy in his activity that he has little time to talk about how hard he is working and you seldom hear him complain. The complainer is usually one who is doing little but is worrying about it. It is the worry that wears and not the work.

2. *Do more than is expected of you.* If you have lazy comrades you can do their work in addition to your own and thus learn more If you complain about them and try to outdo them in laziness, you are hurting yourself. Become so absorbed in your job that you are not aware of how little the other fellow is doing.

The surest way to qualify for the job just ahead is to work a little harder than anyone else in the job you are now holding down.

3. *Analyze and remove any factor which might interfere with your working efficiency.* If you have some persistent hatred for the work you are doing, do not blame it on the work, find out why you dislike your job. As an incentive to persist in such a search remember that others are doing the job you hate and are enjoying it. If you believe, after such an analysis, that you would be better off by changing your job than by learning to enjoy it, make the change; but do not become a shifting job hunter merely because you have some inner maladjustment.

4. *Do not excuse shoddy habits of work by blaming those who taught you when you were young.* Even though you have been taught improperly, you can still relearn and become an effective worker. You will gain nothing by dwelling on excuses while continuing your inefficiency Do not go at relearning as an unpleasant chore. Do it as a sort of game with the realization that the efficient worker is much happier than the dawdler.

5. *Organize your work so that you have some definite objective and a consistent plan for attaining it.* When things get monotonous, avoid getting into a rut by devising new and better ways for doing the job. People who do not plan their work find themselves working in circles, repeating what they have already done, getting in their own way, and, worst of all, spending their energy worrying because they are not accomplishing

more. Time spent in mapping out your work is time well spent.

6. *Do not permit a job to drag out.* It is much better to get a job done in record time and then to do something else, than it is to permit the job to last an unduly long time. Drudgery and killing time go hand in hand and one has no fun doing either. There is no virtue in working just to be working, just as there is no virtue in quitting when the clock points to a certain hour.

7. *Learn the habit of persistence by sticking to little jobs till they are done.* Start in with an easy job and stick to it till you finish it, then take a harder one and conquer it, and then tackle a still harder one. Thus you can develop a bulldog grip that will take you through the hardest and most distasteful jobs. In this manner it is possible to learn the persistent patience of the genius.

QUESTIONS

1. Build up arguments for and against the proposition. Whether a job is pleasant or unpleasant is more dependent upon the attitude of the worker than upon the nature of the job
2. Can you think of other factors, other than those given in the chapter, which may tend to make a job unpleasant?
3. Trace the way in which efficiency may be learned Are some of the stages of greater importance than others?
4. If a person should be found who has not acquired the correct habits of work, what steps could you take to help him acquire those habits?
5. Give illustrations of the way in which personal problems may interfere with working efficiency
6. Point out the advantages and disadvantages of daydreaming.
7. Some persons make programs of work and never stick to them; others become inefficient through following a plan: Can you formulate some principles which would help a person maintain a balance?
8. Persons may be found who will disagree with the summarized rules for effective working given at the close of the chapter. It would be a valuable exercise to formulate arguments for and against each of the seven rules.

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CHAPTER XI

HOW TO THINK CLEARLY

Originality is simply a pair of fresh eyes
T. W. Higginson

THINKING is what a man does when he finds himself in a tight spot. This is illustrated by a story told about Thomas A. Edison The telegraph cable between Port Huron and Sarnia, separated by a distance of more than half a mile, had been broken by huge cakes of ice. His problem was how to get messages across that expanse of half a mile with the cable broken. He could not yell, he could not swim it, boats could not cross without extreme danger, and the fog prevented wigwagging While others were standing around wondering what to do, Edison spied a locomotive, climbed into the cab, and sent telegraphic messages by long and short toots of the locomotive whistle. On the other side, persons who understood the code heard and replied in like manner.[1]

Ingenuity is putting old things to new uses When a problem arises the clever man takes an account of stock and asks himself whether he can use the knowledge he already has accumulated to meet the present crisis Locomotive whistles are to warn people to get off the track, cables are to carry long-distance messages. The man who is not in the habit of using his wits would not see how to use a whistle as a substitute for a broken cable. Edison did, and so could anyone who had acquired the habit of solving problems

But not all persons think when they get into a jam Some get

[1] F. T Cooper, *Thomas A Edison* New York, Frederick A Stokes Company, Inc., 1911, p. 44.

emotional and tear their hair, some give up in despair; some try to get a precedent as to how they should act; some sit back and wait for a leader to save them; some utilize all their energies to berate themselves for the past folly which got them into trouble; and some—well, there seems to be no end to the unintelligent ways that men use for meeting emergencies. Perhaps each of us prides himself on having been clever at one time or another; few of us would boast that we make a habit of it.

Avoid mental laziness. If you would acquire the habit of thinking, the first essential is to refuse to get into the easygoing willingness to let the other fellow decide all your problems for you. The temptation to be lulled into submissive imbecility is very great in a civilized world. Exploratory tendencies in a little child are discouraged, especially in a city. Childish experimentation is annoying to others, destructive of property, and usually leads to definite restrictions upon the one who attempts to gain firsthand information by such methods. Besides, there are so many complicated devices which operate all around us, and which we cannot hope to understand in any but a superficial way, that we take them for granted and get into the habit of expecting complex machinery to operate when we press buttons and move levers. Suppose a child should get curious about the workings of a radio receiving set, what would he gain should he begin to question a parent who does not know the answers, or how much would he learn should he begin to dig out the inner mechanisms of the receiving set? If a man would become a thinker he must go against influences which tend to make him avoid asking questions, and refuse to accept answers which he does not understand. In order to live easily a man is almost forced to accept as a matter of course the superior workings of his watch, his radio, or his car without tearing them apart in a vain attempt to discover how they work; but in order to think he must not permit the inertia of easy living to deprive him of the fun of problem-solving.

Some tiny children seem to feel this need. Did you ever see a tiny child fighting to safeguard his right to solve his own problems? He will push his mother away crying angrily, "Let me do

it by myself." A mother who insists upon solving all her child's problems for him is selfish, it is a wise mother who sits back and permits her child to work his way out of his own predicaments. This was not so hard in past generations when a mother had a dozen or so children and was not able to pamper them all, but with a small family a mother requires considerable self-control to teach a child independence of thought and action.

Insist on knowing why. How did it come about that Galileo was able to discover the principle which made possible the development of the pendulum clock? How did Faraday find the principle of electromagnetic induction and thus make possible the electric motor and the transmission of the electric current over our present-day power lines? Did Bell stumble upon the telephone? Did Marconi merely happen to find the wireless? Their eyes and ears took in the same things that thousands of other men had observed. They probably had no greater storehouse of facts than many other men who accomplished less than they did. How did they do it?

These men knew how to ask questions, they continually asked questions; and they would not permit their parents, teachers, relatives, or friends to discourage them in asking questions. You cannot solve a problem if you do not even know that a problem exists, and you will not know that a problem does exist if you do not keep alive the faculty of asking questions. If you take in things just as they come to you and store them away in your mind, it becomes a mere warehouse. You will have to keep a card index of what is there and dispense it when the demand arises. A lot of it will never be used, your education will merely have enabled you to amass a lot of unusable mental ballast

The observation which led Galileo to his great discovery was nothing spectacular. It was a simple little thing that many others had observed, but which had been taken for granted with no questions asked

Happening one day, in the Cathedral of Pisa, to be watching the great lamp swinging as it hung from the roof, he noticed that as its motion died away the time occupied by each oscillation remained apparently the same. He immediately put this hypothesis to the test

by counting his pulse, which was the only timepiece he had with him. The suggestion being verified, he proceeded to see whether the principle held for other swinging objects, and was soon able to formulate as a general law the principle that any weight hung by a string swung to and fro in a time which depended only on the length of the string and certain characteristics of the weight itself, but not to any discoverable extent on the way it was set in motion or the breadth of its oscillation.[1]

The highly accurate pendulum clock was one of the results of Galileo's discovery.

How to get others to help answer questions. Every discovery is the answer to some question Charles Steinmetz, the great wizard of the General Electric Company, once said, "There are no foolish questions and no man becomes a fool until he has stopped asking questions." When people tell us that our questions are foolish it often is because they cannot answer them. The parent will answer his child's questions until he gets in over his depth and then he tells the child to stop asking them. The boss who does not know much is annoyed by the workman who asks too many questions because such questions show up his ignorance. On the other hand, one should not ask questions at inopportune times, in an annoying manner, or for the purpose of exposing the ignorance of another person unless, of course, he intends to make himself a pest.

The genuinely inquiring mind can gain information from many sources and in an unobtrusive way Lincoln used the art of getting from question-asking conversation most of the information he desired on any subject that was interesting to him.

Many persons hate to ask questions, hate to admit that others know more than they do. This is a silly sort of pride and, in the end, is extremely expensive. If you ask questions in such a manner as to convince the other person that you know the answer already you had better not ask them. No matter how humble the source, the questioning must be done with sincerity, with a real desire to learn something. The key to getting information out of others lies in making them feel that you admit

[1] E A Burtt, *Principles and Problems of Right Thinking*. New York: Harper & Brothers, 1928, p. 387

and admire their superior information This genuine esteem opens the floodgates of the other person's mind and you reap the benefits.

In the last analysis, the questioning attitude means that you continually admit to yourself that there are many things that you do not know. It pays to admit that there are many things for you to learn Even the scrub woman may know more about scrubbing than you do and you might learn something from her. If, on the other hand, you are convinced that you know more than those around you, if you ask your professor questions merely to exhibit your erudition, if you converse with others merely to demonstrate that they are more shallow-brained than you, you will have failed to take the first essential step toward becoming a successful thinker.

On the other hand, it should be recognized that not all questioning is wholesome. Some inquisitiveness is merely the egocentric activity of an obnoxious busybody. Not even a simulated interest in social welfare can condone the opening of another person's letters, listening in on telephone conversations, peeping through keyholes, or listening to gossip. The type of questioning we have been discussing is instigated by an insatiable curiosity to solve challenging problems in a thoroughly objective manner.

Make your questions specific. Nine-tenths of the solution of a question is usually accomplished by pinning it down to a specific formulation When you are very vague as to how you might get the answer to a question, it is very likely that you have not stated it clearly. Play with the question, state it in all the different ways you can. In the final form the answer should be a simple yes or no.

For example, General Gorgas, surgeon general of the Army, was once assigned the task of discovering the cause of malaria. To ask, "What causes malaria?" was too vague a question to be answered. He set out to simplify it.

He knew enough about diseases to assume that some microorganism was responsible. "Where does this organism come from?" This was still too vague. So he asked. "Does it come

from dampness?" "Is it carried by ants?" "Is it carried by bedbugs?" "Is it carried by mosquitoes?" Each of these questions could be answered by a simple yes or no after suitable experiments had been carried out to determine what that answer was Furthermore, when a question is asked in such a manner the experimental setup becomes perfectly obvious. For example, how could he answer the question "Is malaria carried by mosquitoes?" He took two groups of individuals, he permitted one group to be bitten by mosquitoes and prevented any mosquito bites on the other group The protected individuals did not develop malaria and the exposed group did. He found the answer. Mosquitoes do carry malaria

An experiment is a question put to nature. But nature does not answer vague questions. She is a demure soul who has a coy way of evading all sorts of vague hints, if you want to get anything out of her you must become very specific

Do not take no for an answer. The ingenious person takes the failures of others as foundation stones upon which to build When he hears another person say, "It can't be done," he says to himself, "I don't believe it."

It should be noticed that the intelligent man makes this announcement to himself; he utters it as a challenge to himself and seldom makes any blatant proclamation of his skepticism to others.

The stimulating value of such a self-challenge is illustrated by the story of the development of the air brake. The train on which Westinghouse was traveling was halted because of a wreck in which two freight trains had collided. The day was clear and the track was visible for some distance. It looked like an unnecessary wreck. Westinghouse inquired of one of the employees how it had happened

"The engineers saw each other and both tried their best to stop, but they couldn't," said the workman.

"Why not? Wouldn't the brakes work?" asked Westinghouse.

"Sure, they worked; but you can't stop a train in a moment," replied the man.[1]

[1] F E. Leupp, *George Westinghouse*, Boston: Little, Brown & Company, 1918, p 18

Westinghouse did not argue with the man He did something more important, he refused to believe that nothing could be done about it. He felt sure that there should be some way to stop a train in a moment without waiting for it to crash into anything which happened to be in its way As a result of this conviction he developed the air brakes which are used on all trains and which make possible the high speeds of heavy trains today.

An incident of this sort is likely to make us overlook another significant fact—the fact that readiness to invent is a learned attitude When some crisis arises and an individual comes to the front, to take advantage of the emergency to effect some marvelous improvement in our way of doing things, we tend to look upon the emergency as the cause of the invention. The fact of the matter is that the emergency merely acted as a trigger to discharge the energy which was already present in the mind of the inventor. Invention is not an inspiration, it is a way of thinking which one develops through alertness to minor problems, through refusals to accept conditions as they are, and through accepting the challenges which arise from failure The weakling is beaten down by failure, the human genius climbs to greater heights because he learns from failure.

Nor should we get the notion that a genius is born a genius Anyone can learn something of the manner of thinking that an inventor uses. The genius is merely an individual who has learned to be stimulated by an emergency Anyone can learn a similar attitude by solving little problems, by playing with puzzles, by getting into the habit of looking for better ways of doing things, and by refusing to permit himself to become victimized by the dry rot of self-satisfaction which so often comes with success

Various uses of reasoning. The persistent and habitual inquisitiveness which we have been urging is but the background for reasoning. Without it one might drift indolently through life, but this should not be taken to imply that correct reasoning will come automatically on the heels of persistent inquiry. It is necessary to learn some of the rules for correct thinking and to

become aware of, the dangers which threaten the person who attempts to achieve rationality.

A brief survey of the different uses to which reasoning processes can be put will make this point clear. (*a*) The most direct use comes when a person is confronted with a puzzle. (*b*) The scientist uses reason in his search for the laws which operate in the universe, a reasoning process which is known as "inductive reasoning." (*c*) The philosopher uses reason to enable him to make inferences from known facts, a procedure known as "deductive thinking." These three are the most important legitimate uses for rational thinking, and we shall consider them presently.

However, in addition, man has devised ways to distort and to misuse his reason for other purposes than to solve problems, to evolve principles, and to make inferences. The most significant of these distortions are (*a*) the use of apparent logic to influence the behavior of other persons, and (*b*) deceiving himself as to his real motives for believing and acting as he does. After we have examined the legitimate and correct uses of reason, we shall discuss these distortions.

How to solve puzzles. A puzzle is any situation which puts one's ingenuity to a test. Many games, toys, and detective stories are devised to accomplish this end and the solution of such problems is doubtless a wholesome exercise. Psychologists have evolved a number of principles from their observation of men and animals in solving puzzles of various kinds and the adaptation of these principles to the ordinary problems of life should be attempted by anyone who desires to keep alert and to improve his reasoning abilities. We shall set forth a few of the most important of these.

The first of these has been called the method of "random activity," or "trial-and-error learning." It is well illustrated by the way in which an animal manages to escape from a puzzle box. When the animal is first put into an experimental puzzle box, he has no notion as to what to do to release himself but, by banging around in an aimless fashion, he may happen to hit the right lever, or to knock the proper button or catch, and

thus be able to gain his liberty by accidental good fortune. Humans can learn from such an experiment with animals When placed in a situation where there seems to be nothing intelligent to do, it is much better to do something than merely to sit around and wait for success to come. If the animal sat in a corner, he would never get out, if a man gives up because he cannot foresee clearly what he should do, he will fail The principle is this When you do not see clearly what to do, do something anyhow.

Another principle which has been learned from this same sort of animal experimentation is that success is often in direct proportion to the variability of behavior in the animal. If an animal varies its activity over a wide enough range of performances, he is more likely to hit the right move than if his acts are more limited in scope. In puzzle solving, failure is an indication that you have not done the right thing—so do something else, something different. Toy puzzles are designed to give the manipulator false cues, to tempt him to persist in a wrong response. To solve such a puzzle one must ignore these suggestions and do something different, even though he can see no reason for doing so. Mystery stories use the same device; they suggest one solution, whereas the correct one is shrouded in disguises which only the person accustomed to the techniques of solving mystery stories will observe.

Failure is more stimulating than success. Success dims a person's wits; failure sharpens them If he is not on his guard against it, success is likely to make a man self-satisfied, complacent, and smug. When a man reaches the point where he writes his autobiography, he seldom accomplishes much more in life. The best way to bar the way to future achievement is to gloat over the past While you are wasting your energies in this fashion, someone else will come along, see the possibility of improving on what you have done, and carry on from where you left off.

Rapid long-distance telephone service resulted from the dissatisfaction of Walter Gifford with the progress that had already been made by his predecessors. When he was made president of

the American Telephone and Telegraph Company it took an hour or more to complete a call between New York and Chicago and many people were using telegraph service because it was quicker than the telephone. Gifford was not satisfied with this service and suggested that means be devised to handle long-distance calls in the same manner as local calls. This was such a revolutionary idea that the old-timers in the telephone business were literally horrified to hear about his suggestions They were sure that there was no way of accomplishing this visionary idea and believed that Gifford was about to wreck the company with his radical notions. In spite of the skepticism of the older men, inside of two years the costly equipment had been installed and the plan tried between New York and Philadelphia. His innovation attracted so much new business that the equipment was soon overloaded and new circuits had to be added In four years after this first trial of the scheme, 90 per cent of all toll calls were handled in this manner and the toll business had trebled.

Intelligent inconsistency. It often comes about that a person regards consistency as a virtue and uses his past success as an argument in favor of adhering to old ways of doing things. If this is merely a means for disguising inability to make intellectual progress, it is very unfortunate. Most thinkers are well aware of this danger and admire a man who is big enough to change his intellectual position when facts indicate the need for such a change. At a recent scientific meeting a well-known scientist, while addressing a large assemblage of his colleagues, made the statement that he wished to retract a viewpoint he had held for some years because he was now convinced that he had been in error As he made this statement, the audience broke into wild and spontaneous applause They admired a man who could do what they all knew to be so hard to do, they could not refrain from applauding a man who was able to place intellectual integrity ahead of the personal need for saving his face.

However, it is sometimes much easier for the well-established individual to sacrifice consistency for intellectual honesty than for a younger person. When a person is given a little authority

for the first time, for example, he may feel that he must be very dogmatic because of the effect of this firmness on his subordinates. Or a young physician may feel that, once he has made a diagnosis, he must stick to it or lose the confidence of his patients. It is not long, however, until all except a very few undiscriminating individuals see through this disguise and recognize the silly underlying stubbornness in its true light. One can lose caste much more quickly by adhering to an error than he ever will by admitting his mistake However, the greatest danger arising from the attempt to be consistent in one's stand is not in the immediate effect upon others but it is the danger that one may lose the ability to think clearly if he makes a practice of refusing to change his viewpoint.

Summarizing, we can say that a study of problem solving has brought to light three very important principles which it would pay any person to remember and to use continually.

First, when confronted with a problem situation, it pays to do something even though one cannot foresee just what he should do.

Second, responses should be varied. A failure is an indication that the right response has not been made, so change it. A success may tempt a person to rest upon his laurels; but it should merely be a stage in continual progress toward even more improvement.

Third, get your cues for future effort from the effect of what you have already done rather than from an attempt to adhere to some consistent policy

How to find a general principle. Scientific progress has grown very largely from the use of the inductive type of thinking, which is the method of evolving general principles from numerous and varied experiences. This type of generalization is well illustrated by the thinking of Galileo in the illustration already cited in this chapter when he observed the swinging of the lamps suspended from the roof of the cathedral. He made the hypothesis, or generalization, that all swinging objects oscillated at the same rate. However, he did not stop there and contend that he knew this to be true. Instead, he set out to find out

whether it was true or false. He tested the hypothesis by trying swinging objects with different length of string, of different weight, with different amplitudes of swing, and any other variation he could introduce By a series of experiments, he found that the swinging time was proportional to the length of the pendulum

The important consideration is that any generalization must be tentative and modifiable. Since some laws have been verified by thousands of experiments and are very strongly believed, there has arisen a threat to the thinking of those who do not understand the limitations of inductive generalization. It is the tendency to regard a scientific hypothesis as final. The clear thinker must guard himself against any such temptation

The fact that mistakes may be made in the direction of faulty generalization and overconfidence in untried hypotheses is no reason for vilifying or discarding the scientific method of reasoning Most of the conveniences of modern life rest upon the clear thinking of thousands of scientists who, through careful observation and rigid testing of hypotheses, have formulated laws upon which labor-saving devices depend. The fact that we can sit back and receive so much service through the pushing of various buttons and the moving of sundry levers tends to make us forget what we owe to the clear thinking of those who have applied rigidly the rules of inductive reasoning, a few of which we shall present.

The first general precaution which should be taken in inductive reasoning is to observe not only the circumstances under which an event occurs, but to observe even more carefully the circumstances under which it fails to occur. The importance of this principle will become evident by a demonstration of the fact that no valid conclusion can be drawn from a series of events *all* of which lead to positive results. Let us illustrate· Suppose that every time you push a certain button a door opens Can you conclude from these door openings that the button pushing is a vital factor in opening the door? Most individuals would come to such a conclusion. The fact of the matter is that no conclusion can be drawn from such a series of events.

To make this clear let us substitute two other factors for the button and the door Suppose that every time you anoint the knife blade which made a slight cut on your finger that the wound healed. Can you conclude that the treatments of the knife blade were a vital factor in the healing of your wounds? Most persons would answer in the negative. Now why will the ordinary man believe, after a series of button pushings, that these were instrumental in opening a door, and why will the same man, after a series of knife anointings, disbelieve that they were helpful in curing wounds? The significant point is that he was not guided by logical processes in either case He knows the answers, or thinks he does, and adheres to conclusions which he had accepted before either of the situations was presented to him He has seen doors opened by some such devices as button pushings, and so he is amenable to the suggestion that the door can be opened by such means. He has overcome his superstitions about the healing of wounds, and so he disbelieves any circumstance which would imply that putting ointment on a knife has anything to do with the healing of a wound

However, pushing a button may have as little to do with the opening of the door as the knife anointing has to do with the healing of the wound It might be that the door opened because the finger broke a ray which operates a photoelectric cell just as the finger touched the key Have you ever drunk from a water fountain which spouted water every time human lips came close to it? If you have, you are familiar with the weird feeling you experienced when it seemed that your lips turned on the water through their approach to the fountain The water was turned on by a photoelectric cell when the light ray which passed just above the fountain was broken. It could have been broken just as well by any other object than your lips.

These illustrations all point to a warning: Do not be influenced by the frequency with which two events occur together (or in close succession) into believing that they have some vital relationship.

In order to guard against the danger of being influenced by frequency, it has been suggested that observations be made

under varying circumstances. However, this is not enough, as can be illustrated by the following story. A man who was anxious to find out the cause of intoxication tried an experiment. He drank a different combination of ingredients each evening. The first evening he drank lemon and gin and got drunk. The second evening he drank lemon and whiskey and got drunk. The third evening he drank lemon and rum and got drunk. The fourth evening he drank lemon and brandy and got drunk. The fifth evening he drank lemon and applejack and got drunk. Since lemon was the common factor in all these drinking experiments, he concluded that it was the lemon which had made him drunk.

You may laugh at this man and say that anyone who would come to such a conclusion is foolish, but your refusal to accept the experimenter's conclusion is probably not due to your astute reasoning at all but to the fact that you already know that lemon cannot produce intoxication.

If you wish to test the truth of the preceding statement, try a little experiment on some of your friends. Say to them:

> Suppose that the combined action of A and B produce the result M, and likewise that the combined action of A and C produce the result M, and likewise that the combined action of A and D produce the result M, and likewise that the combined action of A and E produce the result M, and likewise that the combined action of A and F produce the result M.

Knowing that all five of these statements are true, what do you think is the factor which produces M?

Your friends will be very likely to reply that A is the effective cause of M. They may couch their conclusion in cautious terms but they are very likely to believe that it deserves very strong consideration. After they have given their answer substitute lemon for A, and whiskey, gin, rum, brandy, and applejack for B, C, D, E, and F, and then watch the avidity with which they change their response. They will contend that you tricked them. You did; you revealed to them that they were not reasoning in either case. They simply knew the answer in the drink illustration; they were not reasoning in either instance.

The errors which are illustrated by the preceding exercises

are the result of a failure to apply a simple rule—it is the rule of negative instances Without negative instances, no conclusion can be drawn. That is to say, if a man gets drunk every time he drinks anything, we know nothing about what element in the drink made him drunk. Even when we know that there is a certain element present in each drink, we still do not know. There could be water present each time, and we certainly have no right to conclude that water makes him drunk. However, suppose that we suspect that lemon does produce intoxication, we can find out by using the method of negative instances If we can obtain either intoxication without the presence of lemon, or if we can have our man drink lemon without any resulting intoxication, we have a negative instance and our hypothesis is at least somewhat discredited.

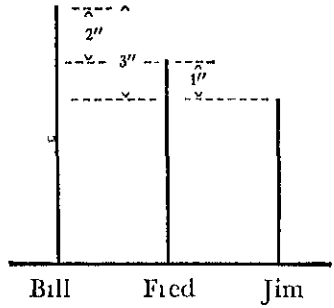
Let us recapitulate what we have been saying, only let us put the situation in more general terms Inductive reasoning is the process of bringing together a number of experiences and extracting some common factor from them But, once such a common factor has been discovered, it must be put to a test before it is accepted as having vital significance Failure to put it to an adequate test will lead to faulty conclusions. Such testing cannot be considered adequate when all the instances are positive, there must be negative instances to check upon the truth or falsity of the hypothesis derived from the original experiences. The frequency of occurrence of a common factor merely puts an event on the docket for testing. A statement such as "I experienced such and such an event over and over again and therefore I know it is true," has absolutely no logical value.

Analyze the arguments which take place at hash sessions, in political speeches, in debates, and even in classrooms, and you will be surprised at the frequency with which this fallacy of ignoring negative checks creeps in. Advertising makes extensive use of the ordinary man's gullibility in this selfsame manner. Movie star A, athlete B, writer C, lawyer D, and physician E all use a certain cigarette, use a certain kind of pill, or approve a certain reform, therefore we have the inescapable conclusion, according to the advertisement, that the cigarette is devoid of

certain harmful consequences, that the pill cures, or that the reformation is worthy Such arguments may be convincing to the unthinking individual, but they are not logical

Remember, the statement that "it has been scientifically proved" is a meaningless phrase Scientific procedure covers the entire range from the most crude generalization and the formulating of the most tentative hypothesis clear to the most painstaking validation of hypotheses and the establishment of laws of proved value. A reference to scientific validation has meaning only when some indication is given as to the stage to which the inductive process has been carried.

Deductive reasoning. The essential form of deductive thinking is very simple An illustration is as follows. Suppose that you know that Bill is two inches taller than Fred, and that Fred is one inch taller than Jim What can you infer from these two statements about the relative heights of Bill and Jim? Even a child could figure out the answer by means of a simple diagram. Draw lines to represent the heights of each of the boys as shown below.



It is apparent that Bill is three inches taller than Jim, or that Jim is three inches shorter than Bill.

From this illustration it is clear that such reasoning is merely the process of comparing two items (in this case Bill and Jim) by relating them both to another item (Fred). The relationship of each item is in the form of a proposition. In our illustration the two propositions are:

Bill is taller than Fred.
Fred is taller than Jim

The item (called "term" by logicians) which is common to both propositions is called the "middle term." This type of formal comparison of two terms with a third middle term is called a "syllogism." It is a fundamental law of deductive reasoning that a syllogism should contain no more than three terms. Beware of those deductive arguments which cannot be reduced to some such simple form. Remember, the person whose purpose it is to deceive you opposes any attempt to simplify his so-called arguments because his success depends upon disguising the real form of his reasoning in a mass of words whose meaning is not clear, and to get you all tangled in a network of expressions which are vague and dubious in truthfulness.

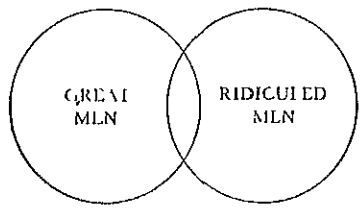
The realm of reasoning might well be compared with a pool of water. When the water is clear, one may see clearly to the bottom of the pool; when the water is muddy, only the surface can be discerned. Do not mistake the muddying of the waters by the person intent on deceiving you with clarity and depth of thought. Truth is simple, error is complex. Beware of the professor who cannot make clear to any of his students what he is teaching. He probably needs to get some of the mud and silt out of his thinking.

The first question to ask in deductive thinking is in reference to the truth of the propositions used in the syllogism. If there is doubt about either or both propositions, there should be doubt about any conclusions drawn from them. If you *have been told* that Bill is taller than Fred, and if it is *your reasoned conviction* that Fred is taller than Jim, you certainly have *no right to infer anything* about the relative heights of Bill and Jim with any degree of certainty.

The second precaution is to see that the meaning of a proposition or of a term is not changed during the course of the argument. For example, suppose we have such an argument as the following:

Great men have been ridiculed.
I am ridiculed.
Therefore, I am a great man.

Both of the propositions may be true. It may be that great men have been ridiculed, and it may also be true that I have been ridiculed. Does it follow logically that I am a great man? My enemies will probably think that the argument is not valid and my friends may generously think that it is; is there not some way of testing the validity of the argument? Arguments of this sort can be tested by the use of circles to represent each term Let one circle represent all those who have been ridiculed; let another circle represent all great men, and still another circle represent the "I." Now, arrange the circles rep-



resenting great men and those who are ridiculed in accordance with the first proposition. The only arrangement will be to have them overlap. The proposition really says that some great men have been ridiculed; the implication is that some great men have not been ridiculed (or at least we do not know), so part of the area of the "great men" circle must lie outside the area of the "ridiculed men" circle Next, where will the circle representing "I" in the second proposition go? Obviously it will have to be included somewhere in the circle of ridiculed men, but there is nothing in the proposition to indicate in which part of this circle it should be placed. It might be in the part which overlaps with great men or it might be in the non-overlapping part. Since the propositions do not give us clear directions where the "I" circle should go, there is no logical conclusion which can be drawn from the two propositions, that is to say, the argument is not valid.

Beware of any syllogistic argument which cannot be reduced to relationships which can be expressed by the straight line

diagram as shown on page 292 or the circular diagram as presented on page 294

Reasoning versus arguing One of the greatest sources of error in thinking comes from a failure to distinguish between reasoning and arguing Reasoning is designed to enable us to arrive at the truth, arguing is designed to enable us to influence the other person. An argument uses, and quite legitimately, any device which will affect the other person's viewpoint. Because most of us like to think that we are swayed by reason, it happens that an argument which appears reasonable may be more convincing than other methods of persuasion, but it should be recognized that the convincingness of an argument has nothing to do with its validity. The customary methods of persuasion are, first, to make the other person want to accept the proposition you have in mind, and second, to provide him with some means for justifying his acceptance.

For example, suppose a girl wants her father to buy her a fur coat It would be a mistake for her to approach her father with a formal argument such as the following "Father, I wish to present to you incontrovertible evidence that you should buy me a fur coat In the first place, I deserve to be well dressed I can prove this statement as follows A good daughter should be well dressed. I am a good daughter. Therefore, I should be well dressed In the second place, I am not well dressed. Evidence for this is as follows Every well-dressed girl has a fur coat I have no fur coat. Therefore, I am not well dressed. In the third place, you should buy me a fur coat. Evidence for this is as follows All good fathers give their daughters what they deserve You are a good father Therefore, you should buy me a fur coat Now then, since I have presented incontrovertible evidence that you should get me a fur coat, will you please proceed to buy one for me?" Do you think she would get the coat by any such procedure? Not much. The more logical she made her appeal the less effective it would be.

The clever girl would set about to make her father want to buy her a coat. She could, for example, show him by little everyday acts that she thought he was a grand father. She could let

him see her with another girl who was much better dressed so that he would discern the contrast She could see to it that he would overhear someone make the remark that she needed different clothes to bring out her natural beauty She could try on a friend's coat in his presence so that he could see for himself that this was true. Finally, after she had made him want to get the coat for her, she would merely have to indicate her choice and the job of persuasion would have been accomplished.

The same general principles hold in debating The debater goes through the motions of making his arguments appear rational, but his speech is really designed to make the judges decide in his favor and not to follow his logic.

One of the best ways for accomplishing this purpose is to tell a story or to use some analogy which dresses up the issue in a familiar garb. This method is effective with the most erudite audiences. For example a faculty in one of the largest colleges in the country was having a very lively debate on the subject of a proposed change in the curriculum. Figures and facts were presented, but only a deadlock resulted. Finally, one member of the faculty arose and spoke about as follows· "Gentlemen, I was downtown today and bought a stateroom reservation on the very best train which runs to New York I am proud of that reservation, and I would be glad to have all my friends come to the station to see me off Should I have planned to go on a day coach on a milk train because it was cheaper, I would have sneaked away without telling anybody that I was going. I would be ashamed to be seen going away on a milk train. Let us keep our academic standards so high that we can always hold our heads up in pride. I am proud to have my friends know that I teach in a place like this university; I hope that I will never have to lower my head in shame because some of us did not have the courage to maintain our rigid requirements." As he sat down, the faculty broke into wild applause and voted overwhelmingly against any change in the curriculum.

Now notice what he had done. He had, in effect, identified the changing of the curriculum with riding in the day coach

on a milk train, and he had made the retention of the old requirements seem equivalent to reserving a stateroom on a crack train The faculty imagined themselves in such a concrete situation, swelled with pride, and voted for the retention of the old requirements There was no logic or reason in any such identification but it made the issue seem very real to these learned professors, and they responded in much the same manner that any group of human beings would have done.

The relationship between reasoning and beliefs. A belief is my feeling about a fact and has little to do with the truth or falsity of the fact If I believe a fact, that belief does not have anything to do with making the fact true. If a fact is true, my belief or disbelief has nothing to do with the truth of it. If you assert that two plus two equal four, your assertion does not make it any truer than it was before you made it

Even though there is no direct causal relationship between truth and belief, does not firmness in belief imply that the fact is likely to be true because of this certainty? By no means can we argue in this fashion. Over and over again, we find our faith shaken in some belief of which we have felt very certain, or we find a fact true of which we, at one time, were very skeptical At one time we may have believed in Santa Claus Most of us have doubted the ability of man to fly. Now our beliefs in these two fields are completely reversed. We do not believe in Santa Claus and we are convinced that man can fly.

Again, the fact that large numbers of persons believe a certain thing has little to do with its truth. At one time all thinking men believed that the sun moved around the earth. Now we are certain that the earth moves around the sun. Astronomical verities are entirely independent of the number of adherents of any theory relating to them. The same thing may be said of beliefs in any realm. You cannot prove the truth of any proposition by gaining supporters for that statement.

Man is engaging in a constant search for ultimate truths and it is through his rational processes that he makes progress in this direction Beliefs arrived at through this method express the result of man's reasoning to date. As his investigations

increase, his beliefs are changing in line with his new findings and progress comes only through the continual modification of beliefs In other words, beliefs should grow out of reason and should follow the logical processes in which man engages. As he corrects past errors in his reasoning he approaches nearer and nearer to the ultimate truth.

The difficulties in the way of clear thinking are enhanced by a little trick we play upon ourselves Instead of waiting until reason brings to light a belief which we should accept, we adopt the belief first and then try to support that belief by reasons The belief may suit our tastes, it may have been suggested by a trusted friend, or it may serve some selfish end. For example, if we start a business venture we want to believe that it will succeed. We start off with the conviction that it must succeed because we want it to, and then dig up arguments to prove that it must. If we like a person we want to believe that he is friendly toward us We observe only the parts of his behavior which confirm this belief and close our eyes to any evidence to the contrary. These illustrations could be multiplied indefinitely. They represent the greatest dangers in thinking; we tend to select the beliefs that we like, we accept them as part of our creed, and then hunt for evidence that they are true, usually ignoring or distorting any evidence to the contrary Beware of the belief that gives you personal satisfaction You can hardly imagine a person getting any great personal enjoyment from believing that two plus two equal four, but what a thrill he gets from believing that "Mary loves me." Let someone give him evidence that Mary really loves another and he cannot view the evidence with equanimity. It is extremely difficult to handle in a rational manner a belief which is based on emotional preference.

Prejudices distort clear thinking. We are all aware of the fact that we cannot reason clearly when we are thoroughly angry. We know that we cannot evaluate the personal traits of a person whom we love ardently or whom we hate violently. What we fail to recognize is that every emotion affects rational thinking in some degree. If you have recently purchased a

house you are prejudiced in favor of arguments that it is a valuable property and against any evidence that it is not worth the sum you paid for it. If you have recently lost a position you can hardly be expected to hunt for arguments to justify your employer in releasing you.

Does this mean we must get rid of our emotions if we are to think clearly? We can hardly do this for the simple reason that emotions are with us always. We can, however, adopt methods to enable us to escape the influence of emotional prejudice on our thinking. We can attempt to see clearly what our emotions are and how they may prejudice our thinking. Then we can discount the conclusions which are favorable to our emotional bias and give extra weight to the opposite views. A great scientist once said that when he discovered some fact that went against his theories he carefully recorded it and gave it great weight in his thinking because he knew that he was emotionally prejudiced against it. When he found things which favored his views he knew that he would not forget them, nor would he slight their influence in his thinking. It would pay all of us to follow the example of this man.

When a logical process brings you to an intellectual contradiction, the next step is to hunt for error and to persist until a reconciliation has been reached. The danger comes when you find your faith shaken in some belief which you want to hold, but for which you have little logical evidence. If you can follow your reason when your favorite theories are threatened thereby, you are on the road to clear thinking.

We are all likely to fall into the silly and conceited error of thinking that our acceptance of a theory somehow enhances that theory. Then, once having taken the step, we cannot go back, we must be loyal to the cause we have espoused. We develop it into a creed or code, devise some slogans to express our position cryptly, and force ourselves into a loyalty that will brook no criticism or opposition from ourselves or others. Such loyalty may be commendable in certain fields but it has no place in the realm of thinking. In fact you should be more critical of a belief you have accepted than one you have rejected in

order to counteract the natural tendency to do exactly the opposite. All great thinkers have had to admit over and over again that they were wrong. It is this willingness to change beliefs which marks off the versatile man from the old fogy. Look back and if you cannot see where you have changed you can rest assured that you have already stagnated no matter what your chronological age may be. Resistance to change is a mortal enemy to clear thinking.

The wish to believe versus the wish to be right. But do not beliefs have value? Has it not been said that man's beliefs are his most cherished possessions? Do not beliefs furnish an anchor to keep us from drifting in the world of thought, and should we not cling to that anchor? Should we not try to get a fixed system of beliefs and maintain them unchanged? This might be desirable were our beliefs sound ones In so far as our beliefs depict realities they provide a safe anchor, but beliefs are often false. To adhere tenaciously to a false belief is most certainly unwise.

Doubt is an irritating state of mind. In doubt we are torn between two or more solutions; we cannot decide which one deserves our support and wish that we could decide to adopt one of the possibilities and discard the others. Our impelling motive is to gain rest from the tension of indecision; we find ourselves less concerned with divining the real truth and more interested in arriving at a satisfying belief. We ask ourselves which belief would give us more comfort. But comfort derived from anchoring to an erroneous belief is likely to be short-lived Doubts assail us anew and we cling to the belief all the more tenaciously.

For example, suppose a woman has a hard time selecting a hat. She tries them on one after another and becomes more and more uncertain which one she should purchase. Finally, feeling that she must make some choice, she takes one. But she is by no means certain that she has chosen wisely. To eliminate this uncertainty she tells herself that she has made a wise choice, ceases to look at any more for fear her doubts will be renewed, and goes home. If she can believe implicitly in her choice she is happy. Therefore she hunts for corroborative evidence that

she has the most perfect hat. She asks her husband what he thinks of it If he raves about its beauty she is made happier, her faith is substantiated If he shows indifference she gets angry, and complains to him of his lack of appreciativeness or condemns his esthetic taste. She is angry not because of his tastes but because his indifference has renewed her doubt She wants him to agree. If she had no qualms in her own mind she would not care what he said.

This illustrates the way in which we react in other situations where belief is involved. The less solid support we have for a belief the more we seek to force ourselves to believe, the more we hunt for others to corroborate our belief, and the more intolerance we have for those who differ from us

If a belief results from intellectual analysis we accept it coolly and take it as an inevitable conclusion. We have no need to urge ourselves to believe, and we are not irritated when others do not agree. When belief comes as an escape from indecision it becomes a mere symbol of intellectual laziness We believe because we are tired with the strain of indecision Belief becomes a form of complacency, a substitute for clear thinking

Our lives are filled with instances of beliefs of this sort We defend vigorously our choice of a car, a typewriter, a suit, or a home. We believe we are right because we want to believe we are right. Our reasoning becomes perverted. We argue to convince ourselves and others that we are right; we will not be changed This type of reasoning has been called "rationalization." It is the mustering of arguments to support a decision we have already accepted or to support a line of conduct we have already adopted. The greater the zeal with which we argue, in such cases, the greater is the reason for us to infer that we are doubtful of the correctness of our beliefs

Beliefs which are adopted to give us complacency may do no particular harm so long as we do not take them too seriously or so long as we do not confuse them with beliefs based on rational thinking. A good way to measure the validity of a belief is to determine how much you wish to believe it. The more you wish to believe a thing the more you should suspect it of

being untrue. Most insane delusions are built upon the wish to believe

There is just one way to avoid the errors we have been considering and that is a clear understanding of the way to think, a mastery of the technique of clear thinking

Man's superiority is largely centered in his rational processes. Through reasoning, man has been able to discover many of the secrets of the universe, he has discovered laws and through knowledge of these laws he has gained control of his environment in a superlative fashion But this progress toward a rational understanding of life in all its aspects has been a halting affair. Whole generations have labored under false beliefs, men have slain others because their beliefs did not agree with their own, only for later generations to discover that the martyrs were correct and their murderers were in error

The reasons for these mistakes have been twofold, as we have pointed out, errors inherent in the reasoning process itself, and errors due to the fact that beliefs are often based on our emotional attitudes

The rule that should be followed to avoid such errors is to survey each rational process with cool objectivity in a constant attempt to discover errors and to discredit any belief which has more emotional backing than rational support.

QUESTIONS

1. Give evidence to support the contention that mental alertness can be developed.
2. Point out the advantages of the question-asking habit
3. The wit knows the answers. The scholar knows where to find the answers The genius is the man who pokes around in strange places to find different answers Do these three statements fit the discussion in this chapter?
4. Point out the value of making questions specific.
5. Explain in your own words the difference between inductive and deductive reasoning
6. From speeches, books, or advertising get illustrations of the effect of failure to insist on negative instances in inductive reasoning.

7. Take some propositions which have been presented to you as facts and outline the procedure that would be necessary to test their validity
8. Listen to some arguments and then reduce the reasoning to its fundamental form and test whether it is sound or not
9. Present some original illustrations to confirm the contention that we tend to believe first and then to hunt for support for those beliefs.
10. Examine some of your own prejudices and note your reactions when others try to reason you out of them.

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CHAPTER XII

HOW TO SOLVE MENTAL CONFLICTS

> The reciprocal struggle of discordant powers draws out the harmony of the universe
>
> *Edmund Burke*

As LONG as a person lives he will have issues to meet, problems to solve, conflicts to mediate, and differences to adjust Some persons seem to get all the "breaks" in this turmoil of living; without any apparent intelligent direction on their part, they seem to come out on top at every turn. Others, who seem to struggle valiantly and to plan for the future, seem always to do the wrong thing Some succumb early in life, whereas others live on and on, way beyond their average life expectancy, although they have done little toward conformity with accepted hygienic ways of living. In short, the disgruntled person can find plenty of illustrations to support his contention that he has been the victim of a dirty deal in life, whereas the smug person can select an equal number and variety of instances to show that life is good.

Conflicts the measure of the man. What do you do when you get into a tight place? Does an emergency stimulate you to mobilize all your energies so that they work harmoniously toward a satisfactory solution of your difficulties? Or do you find yourself going to pieces, one part of yourself fighting against another, with the vast portion of your energies wasted in an internal struggle, instead of being directed against the immediate emergency?

The wholesome individual welcomes an emergency; it is a challenge which calls out the best in him. Anybody can drift with the tide, but it takes a strong man to fight against the cur-

ient. How does a person achieve such strength? It is not by chance that one is able to meet an emergency while another fails miserably. Mental virility is the result of the sort of training which is gained from minor conflicts in life If a person has learned the rules of the game from his childhood battles, if he knows how to handle his mental abilities in minor emergencies, he can face the most difficult situations with confidence

The unwholesome individual grows fearful with the approach of an impending crisis He loses control of his powers, finds that he is out of harmony with himself, habitually makes the wrong decisions, and realizes what he should have done only when it is too late The wholesome life is not one that is free from conflicts *It is filled with them. But these conflicts are not fearsome* things, they are events in a great game, the glorious game of living.

Anyone who looks forward to a time when his life will be free from conflicts is fostering a silly ambition. The virile man desires only to achieve greater skill in handling himself in the great game of life and only hopes that he may be able to continue in the game until death signalizes that the game is ended.

Objective versus subjective conflicts. Probably nothing indicates the maturity of an individual so much as the circumstances which stimulate him to fight. The infant is stimulated only by *physical discomfort. Fill his stomach, provide him with a* comfortable bed, remove all physical irritations, and he will relax into sleep. The grown man or woman who has no ambition but to obtain physical comfort is not much superior to the infant

Normally the child soon becomes sensitized to other environmental conditions and demands social approval and the feeling of achievement before he is content to relax. He begins this learning in a very simple way. The mother is instrumental in relieving his physical discomforts and, instead of striving only for physical comforts, he seeks to gain her approval as a means of achieving physical comfort. As he extends his experiences he includes other persons and is directly concerned with gaining their approval.

Furthermore, he develops different ways of gaining the approval of his fellows He may begin by childish tricks, but later he learns the intricate likes and dislikes of those around him and strives to measure up to their standards of achievement and conduct. He may learn that others dislike people who are dishonest, so he strives to be honest to please them Others like those who are industrious, so he works hard to please them In short, his moral conduct is, in the first instance, the result of his efforts to gain social approval

Finally, he makes a further step in advance Having accepted the demands of others in respect to conduct, he sets up standards of behavior for himself based on the demands of those he respects and whose approval he strives to attain Working from his knowledge of the acts which his friends approve and disapprove, he formulates his own moral code. He measures himself according to this code and becomes exceedingly uncomfortable if he fails to conform to its mandates.

The fight of the mature adult is thus transformed from the childish attempt to resist all conditions which produce physical discomfort to the battle against any infraction against his self-imposed standards of behavior. He has transferred the battleground from the outside to within his own being The battle of the adult is with himself rather than with objective conditions or even with other persons

The irritations arising from the demands of one's standards of conduct are much more violent than any which bring about mere physical discomfort. The remorse, the feelings of guilt, and the recriminations which one levels against himself produce the keenest type of anguish and cannot be easily ignored or circumvented. The conflicts based on this internal struggle submerge the more primitive battles and an individual will undergo all sorts of physical anguish in order to procure the internal harmony that comes with the sense that one has measured up to his own moral standards of conduct.

If we are to understand these internal conflicts we must never lose sight of the fact that the ideals and standards which give rise to them are learned. They are learned in our attempt to

act in a way that will be pleasing to those we love and respect. Their disapproval brings us pain and their approval brings us comfort. If it has been our lot to be nurtured by those who have high and rigid standards we will be forced to adopt rigid standards if we are to gain their approval and our conflict will take on more severe forms. If we happen to have been trained by those with easy standards we will not have such a severe struggle to gain their approval. But the fact that we have learned ideals does not make their demands less rigid. The greatest part of this learning occurs when we are very young and is consequently deeply implanted into the intimate fiber of our personalities.

Conflicts between various moral standards. Another complicating factor in the battle of adjustment is due to the fact that the standards we learn to adopt as our own are often inconsistent and incompatible. One ideal may be at variance with another which is on the same ethical level.

For example, a man may be caught between the alternatives of being false to a friend or being untruthful, between being loyal to his mother or to his wife, or between his loyalty to his country or to his Christian principles of peace. What shall he do under such conditions? Whichever alternative he chooses, he must violate some established and accepted principle of conduct. He must either attempt to evaluate his codes anew, make an arbitrary decision, or establish some sort of compromise.

It is these internal conflicts which cause personality disruption if they are not faced squarely with the full implications of either course plainly apparent. Failure to meet the issues squarely may cause irreparable harm. The frank facing of the issue may be the means of strengthening the character as nothing else can do. The way in which these internal conflicts are met determines more than anything else whether a man shall achieve mental health or succumb to mental disease.

While it is internal conflicts which cause rupture of the personality, this is due to the faulty manner in which these conflicts are handled rather than to the fact that there is a conflict. From the preceding discussion it should be clear that it is only

through conflict that progress is effected All that a conflict implies is that we have encountered a situation for which we have no ready response. It contains some new elements which require a different response from any we have made heretofore. If we attempt to meet this new situation by treating it as though it were the same as some similar previous experience, we find that we are mistaken because it does not yield to our response. This failure brings about an increase in tension, an emotion, and we are stimulated to act more vigorously and in different ways until we do find some way of meeting the new experience. Having found this satisfying response the emotional tension subsides.

The emotional tension and the initial failure are signals to us to warn us that we are wrong Being in the wrong is not fatal unless we persist in staying in the wrong. Being in the wrong should be a forerunner to getting in the right. If I am walking blithely across a field, gazing at the beautiful sky, whistling in the sheer ecstasy of living, quite pleased with myself, and suddenly bump into a barbed-wire fence, I am likely to suffer some discomfort. This pain is a signal to me that I must do something different from what I have been doing. For the time being, I must forget how good life is and set about meeting this new emergency, I must change my course, find some way of getting over the fence, or tear it down. It would be immature on my part to sit by the fence and cry because I was hurt, or to bemoan the fact that I have been suddenly disillusioned, that life is not so grand as it seemed a moment ago The fact that I bumped into the fence is not nearly so important as what I do about it after I have experienced the accident.

Furthermore, having solved this immediate problem I should have learned how to conduct myself better next time. While I may enjoy the beautiful heavens in the future I learn to keep my eyes open for mundane obstacles as I walk. Has my life been impoverished by such an experience? Should I long for a return of my innocence of barbed-wire fences when I could walk along in blissful ignorance? No. My knowledge of the dangers and my learning to meet them has enriched me and I should be able

to get more pleasure from walking because of such experiences.

This analogy applies to the more intricate events in life. Each obstacle I encounter, each conflict I resolve, gives me that much more knowledge of life, and it should accomplish this end with no diminution of enjoyment but rather an accentuation of it. A conflict is not an excuse to whine and give up, but a challenge to do something different, and an opportunity to gain the pleasure which comes from having been able to meet an emergency successfully.

General rules have value. In spite of the fact that individuals can be found who seem to thrive on a lack of attention to any rules for intelligent living, there is reason to believe that the average man does profit from the sane application of general principles. The existence of exceptions does not furnish grounds for ignoring established formulas for wholesome living, as may be illustrated in the field of physical health. The person who obeys all the laws of hygiene, and who should live to a ripe old age, may be killed in an auto accident, whereas many an octogenarian reports that he has eaten poorly, has smoked and drunk to excess, and lived in unhygienic circumstances. Should we permit ourselves to be unduly impressed with these exceptional instances, we might flout all the rules of health and trust our living to fate. A little consideration should convince us that this attitude is at fault.

Rules work only in general, and hold only for masses of individuals. There are always exceptions, and each one of us might be such an exception, but the only sane procedure is to recognize what has been learned, and then trust to luck that we shall be one of the average persons who will profit by adherence to intelligent foresight. If you stake your future on the possibility that you will be one of the rare exceptions, you are betting against overwhelming odds.

These same principles hold in the realm of mental health. No one can draw up a chart which will tell any single individual just how to conduct his life in a most ideal manner, but conformity to general principles of good mental health will reduce his chances of contracting a mental disorder.

Some basic principles of adjustment. We have learned some very important facts about wholesome living, some of which may be presented in comparatively simple form. Such simplicity of statement serves the purpose of making general principles comprehensible to any thinking person, even though he has not had an elaborate technical background. The danger from oversimplification lies in the tendency of some persons to assume that each principle works in isolation If the reader can guard against any such false assumption, he can make use of a rule without knowing all of its theoretical foundations, or all of its numerous and essential qualifications.

1 *Use moderation* A basic principle of all hygienic living is moderation. Even a good rule may be followed with such excessive zeal that it does actual harm We have all heard the story of the man who shortened his life through an overapplication of the principle that thorough mastication of food aids digestion, in his preoccupation with the number of crunches per mouthful of food he lost sight of other nutritional factors and literally chewed himself into an early grave. Lack of moderation, or extreme specialization in the adoption of some single way of living, is the worst threat to mental health. One may go so far as to develop a mental disease through the excessive use of a way of living which, in moderation, might have been wholesome.

2. *Solve important problems first.* A second rule is that it is the part of wisdom for a person to devote his energies to inevitable conflicts instead of frittering away his resources in unnecessary squabbles As a matter of fact, most major fights have their origins in silly brawls which grew out of hand because the contestants lacked intelligent control and, if they did stop to think at all immediately assumed that the point at issue was some "eternal principle" or "cause" which they must defend. That is to say, if we use our rational controls to adjust minor differences we will be able to avoid many severe conflicts and, at the same time, we will have conserved our resources for a major readjustment when such a need does arise.

A person who, as an innocent bystander, witnesses the de-

velopment of a major fight through the inane activity of a drunken man will see the significance of the point we are trying to make. One may argue that his involvement in a barroom brawl is in defense of his "personal dignity," but the fact of the matter is that a person is permitting himself to behave in a very unintelligent and inefficient manner if he takes part in any such fiacas. There are better ways of defending your dignity (granting that it needs to be defended) than punching the face of the sot who "insulted" you. In short, there are degrading ways of solving conflicts. These usually are the culmination of a lack of intelligent activity in the initial stages of the scene. Should one become drawn into some unfortunate situation, he can, at least, learn to avoid a similar predicament in the future; he does himself no service by trying to make it appear reasonable, necessary, or noble to have become so involved.

There is still another way in which the preoccupation with minor conflicts may be significant. The minor issue may be stressed as an excuse for failure to deal with the major issue which really needs solution, but which is unwelcome for one reason or another. When a person finds himself spending an inordinate amount of time and energy on some trivial issue, which he admits he should have settled long ago, he might do well to search for the critical problem which he is concealing from himself by this means. For example, it is very easy to discover that there are a lot of little jobs to be done when one should be studying. If you are trying to write an essay and do not know what to write, it becomes very obvious that your pencil needs sharpening, that your pen needs filling, that your desk is unkempt, or that you should arrange your books. This evasion device is used consciously sometimes by students who do not know their lessons and wish to evade a recitation; they get the instructor involved in a trivial discussion. If you permit yourself to be diverted from essential issues by trivialities you are even more foolish than the instructor who permits his students to trick him.

3. *There are always a great many different ways for solving any conflict.* Since this is so, and since each issue has fine points

which differentiate it from every other situation, the crowning touch of conflict-solving skill lies in the ability to treat each situation as a unique event. Such skill is not easily acquired. We tend, once having achieved an apparent success, to use the same procedure for any and all problems. For example, a little boy who has learned to win the plaudits of sympathetic guests by standing on his head, may virtually go through life performing silly stunts in his attempt to win personal esteem That is to say, we become creatures of habits and permit those habits to rule us under circumstances where it would be much better to use a little ingenuity and intelligent control Such patterns of adjustment, which are used because of the influence of habit regardless of whether or not they are appropriate, have been called "defense mechanisms."

4. *Evolve a wholesome ideology.* The fourth principle of mental health is that each individual should develop a progressively improving pattern of life, or an ideology, as a means of integrating his diverse experiences into some sort of unified whole. The essential difference between self-direction by means of an ideology and being victimized by a set of defense mechanisms lies in the amount of self-criticism which enters into the formation of each Defense mechanisms may be at odds with each other in the same person, they usually were developed without any sound judgment, and often do their victims more harm than good. In contrast, an ideology has presumably grown from self-criticism, through an intellectual analysis of varied experiences, and usually is modified and integrated into the total personality as life moves on. However, some ideologies are faulty We shall consider some of these unfortunate ones in a later chapter

Nature of mental conflicts. A widespread misconception concerning the significance of mental conflicts in mental health needs to be cleared up at this point. The idea seems to be that the mental health of a person is in direct proportion to his freedom from stress and strain. The error usually takes the form of viewing the human organism, when under mental stress, as one would regard some physical object, such as a stick, a bone,

or a piece of metal Subject such a physical object to stress within the limits of its strength and it will remain intact; but let that stress increase and the stick, bone, or metal will eventually break down. Each physical object has a breaking point and stress beyond this point will cause disruption.

By the same token, some persons believe, if the mind is strained beyond the limits of its endurance, it will break. Such a simple comparison of the mind with a physical substance misses the point, it puts too much emphasis upon the *amount* of strain, whereas the most important factor is the *kind* of conflict

Why has this idea become so deeply ingrained in the thinking of so many people? Largely because frustration, deprivation, and opposition are unpleasant A person whose life has been filled with hardship may determine that he will not permit his child to be subjected to similar frustrations, and it is usually such an older person who preaches most loudly the doctrine that all humans should be freed from any struggles or privations in life. Now, note the anachronism. These old fellows who do all the talking about easing up on life are usually the ones who were steeled to strenuous living by learning how to take hard knocks. They can take it, and they do not lose their mental balance in doing so, but they inculcate a soft, easy philosophy in their children and make them susceptible to the sort of internal conflict which we shall discuss presently

The one who has had a hard struggle usually is able to maintain his self-respect even though he may have lost the outward fight. The weakling who knows that he is a parasite feels guilty because of his uselessness. It is this loss of self-esteem which does the real damage and paves the way for inner conflicts and a loss of personal insight

Frustrations may be wholesome. Frustration by an objective situation may incite a person to fight against the frustrating situation but, unless something is added to make an internal conflict, he will not lose his mental balance because of the objective frustration working in isolation. If I am driving a car and find the roadway blocked by a fallen tree, I may strain and

struggle to remove it, and I may fail to budge it in spite of all my efforts, but I do not lose my mind as a result If my mother refuses to let me have the candy I want, I do not become mentally unbalanced The notion that the incidence of mental disorder may be lessened by the simple expedient of freeing children from want, from restrictions, from rigid discipline, or from competition with other children misses the point. So long as a person can keep his battles on an objective level, he can maintain his mental integrity. In fact, such a struggle unifies him and strengthens him, his energies are devoted to the fight against poverty, against physical obstructions, and even against those who are attempting to outwit him

Such fighting is in the nature of a game. A person trains for a game, knowing that he is going to be put to it to win. He enters the struggle with zest, but in the spirit of fun, trying his best to win. Should he lose, he can be happy in the realization that he put up a good struggle and can look forward to another contest at some later date. Win or lose, he enjoyed the encounter. Keep the battles of life on this plane and a person will not lose his mental balance no matter how keen the struggle.

When the rules of the game have been discarded. Nevertheless, there is one type of situation in which a person may find himself which offers almost insuperable obstacles to the task of remaining objective. One instance of such a situation is where all the rules for sane living seem to have been abandoned by society. The conflicts aroused by such circumstances may be very acute, far-reaching, and persistent. Their operation has been made clear by some experiments upon animals.

The animal is put into a situation where he must jump across an open space against one of two doors The doors are marked so that he can easily distinguish them. He learns, after a number of trials that, if he jumps against a white door, it will offer no resistance and that he will get something to eat. If he jumps against the black door, it will not move and he will be thrown into a pit after an unpleasant bang upon his nose. Having learned the rules of the game, he gets food each time by choos-

ing the white door, and he thus avoids the unpleasant fall into the pit.

Now, suppose the experimenter makes the doors so nearly alike that the animal cannot distinguish between them, or suppose that he arbitrarily changes the situation so that the animal has no way of discovering the correct jump to make, what does he do? With the conviction that there is no rule which he can discover, he literally goes to pieces and develops what the experimenters have called "neurotic behavior." More specifically, he fights the experimenter, resists being put into the experimental apparatus, throws himself around in wild excitement, and does everything he can to avoid being subjected to a grueling experience from which he is sure to get the worst of the bargain.

The final disruption in the behavior of the rat comes only as a last resort, after the animal has tried various ways for discovering some solution to his problem. When he has had all the rules changed, when he must do something with the realization that, no matter what he does, he will be punished, he is incited to the most violent kind of random behavior. When such violence turns out to be futile, his final outburst is a severe convulsion.

The lessons from such an experiment with a laboratory rat can probably be applied with profit to human adjustments. External pressures are likely to bring about personality disruption only when an individual finds that all the rules for living have been changed and when all his attempts to determine any new ones prove futile. Such dire emergencies occur with relative infrequency in human life and, consequently, very few persons succumb through sheer external pressures. The human organism has the ability to rebound with remarkable resiliency from the most fantastic predicaments. Therefore, when a person becomes disrupted because of what appears to be some trivial external pressure, it is wise to discount the part played by such an external frustration and to search for something within the individual as the basic reason for his inability to adjust.

Inner conflicts. Most serious and disrupting are those conflicts in which one part of the personality becomes pitted against another. Whereas a struggle against outside forces may actually

lead to personality solidarity, inner struggles between different segments of a person can lead only to disruption unless some amicable settlement is reached before that stage is reached.

As was pointed out in the beginning of this chapter, these internal squabbles are inescapable and any attempt to avoid them completely would be futile The real problem is to keep them at a minimum, to discern them in their initial stages, and to develop ways of dealing with them effectively. That is to say, straightforward dealing with inner maladjustments, accompanied by an entire elimination of self-deception during the process, is the solution to this problem. It is double dealing with oneself which does the damage

Some issues are simple and do little harm. For example, it is common to want to eat another piece of pie and to realize, at the same time, that such indulgence might cause a stomach ache, you may want to tell another person what you think of him, but refrain because you realize that it would be unkind to do so, or again you may be tempted to cheat on an examination but, at the same time, want to maintain your sense of honesty

But such a simple situation can easily become complicated. Suppose, in the cheating conflict, you actually see the answer on a neighbor's paper but refuse to use it on your examination because of your moral standards, only to find that someone else cheated and thereby obtained a better grade than you did. Whereupon, you get into a dither about whether it is worth while to be so honest when it costs you your deserved standing in the class. It is these so-called borderline issues which make the trouble, where the two forces pitted against each other are evenly balanced Where one side wins, hands down, there is obviously little of a conflict For example, the suggestion that you might kill an enemy may be so far removed from any possibility of being carried out by you that it does not cause nearly so much disturbance as the temptation to cheat.

In other words, severe internal conflicts emerge when the issues are drawn between tendencies of fairly equal strength within the individual. It is in these areas of balance between

opposing forces that the battle lines are drawn—here is the no-man's land of internal conflicts

Importance of insight into internal conflicts. The first essential in dealing with these internal conflicts is to recognize clearly the whole situation, the issues which are at war, where they came from, what their relative importance is, what various outcomes might signify, and the like. This ability to understand clearly what is going on within ourselves has been called "insight", it is one of the most difficult goals to attain and its importance is in keeping with its elusiveness People go to no end of trouble to "kid themselves" about what is going on within, and it is this factor which makes internal conflicts so dangerous.

When one is at war with the external world, one's energies in the direction of deceit are usually centered on fooling the other fellow. Whether or not we like this deceit of the other person in interindividual and intersociety battles, the point is that, as long as an individual is bent upon whipping the other fellow by fair means or foul, he is likely to remain unified as a personality.

The analogy of national warfare may make this clearer. When two countries become involved in a war with each other, they usually throw moral codes to the wind and use any sort of trickery or brutality to win against the other But, at the same time that this is going on, the internal unity of each nation is usually increased The common battle against the external enemy leads to a patching up of internal dissensions and the end result is that the war unifies the nation When civil strife arises within the nation, on the other hand, all the forces of trickery and foul play are unleashed in the contest between internal groups Should one wish to tear apart the nation, all he would need to do would be to incite these civil factions into increased animosity and conflict with each other When the nation, or the individual, loses "insight," there is great danger of disruption

It follows rationally that the one who would be "master of his soul" must get an over-all picture of what is going on, he

cannot permit himself to be deceived, he must be willing to face the possibility of untoward impulses within himself, and he must deal with each issue in a perfectly straightforward manner.

The reader, at this point, may be asking himself a very legitimate question, namely, does one have to wage internal warfare? Is there not some way for living at peace with oneself? It is possible in an ideal situation and, indeed, it seems quite probable that there would be no necessity for any internal friction if each person were trained properly in childhood The conflicts we have are the end result of minor errors, the significance of which were not discerned at the time. It is just conceivable that, with superhumanly wise parents and teachers, a person might live at peace with himself in somewhat the same way that one can imagine a state of world peace if we had superhuman leaders who recognized the tiny threats to harmony and who dealt with them at their source. War of any sort is the sequel to hosts of mistakes We can all see some of these mistakes after it is too late to halt their effects; but it is a wise person who can foresee the possible consequences of little happenings. Because someone has made mistakes we are forced into the need for handling conflicts which should never have occurred

Furthermore, we should learn through the resolution of one difficulty not only how to handle each internal dissension but we should evolve ways of organizing our lives so that there will be less disturbance in the future Too many persons get a revealing view of themselves only to settle down into complacency or despair with the feeling that nothing can be done about it. Something can be done in the way of a sane and sensible life pattern, a set of rules for living, which will make impossible future wars of the same sort which have been fought in the past. It may be important for you to realize how you got into the mess which now exists, it may be vital to know how to become a strategist and straighten out the tangles which now enmesh you, but the important aspect of insight is to follow each issue with a rearrangement of your life so that the same thing cannot

happen again Such a procedure is really using your intelligence in the way outlined in a preceding chapter. We learn more by *negative instances, failures if you please, than by positive instances* or successes The ultimately successful person is usually too busy reshaping his life after a failure to spend much time bemoaning the fact that he has made a mistake. Whereas the one who lacks insight tends to use all his energy deceiving himself, in "saving his face," and "in passing the buck," the wholesome man is planning for the peace.

The significance of adolescent conflicts. Most of the serious internal conflicts start as sneak attacks from forces whose existence was not suspected by the individual, or if they were suspected, whose force was not correctly appraised. Such forces may become evident in full array at adolescence and adolescence has, therefore, been blamed for many personality troubles. The *real reason that many mental disturbances seem to start at this* age is to be found in the fact that children have not been prepared for the changes which are sure to come at this transitional period in their lives. Let us emphasize, if the child has been correctly prepared, adolescence need occasion no particular difficulty and, by the same token, when an individual does seem to go to pieces at the time of physical maturation, it is evidence that there has been unwise preparation for life.

The adolescent's struggle for freedom has often been advanced as a powerful cause of mental disruption. It is argued that the child must use all sorts of devices to escape parental restrictions For those who support the theory that most mental disturbances arise from frustration, this struggle for freedom looms large. While there is no doubt that some children have been too much restricted during childhood, and that such children burst forth with wild resistance to any authority when they begin to mature, it is also true that a great many such conflicts are of an overt nature and do not produce any internal disharmony The worst that can be said of them is that they are very annoying to the dominating parent Such domineering adults become very vociferous in their denunciation of adolescent vagaries. However, so long as the youth keeps his conflicts in

the objective arena, there is not much likelihood that he will become mentally disrupted by it

Such a situation can, nevertheless, spill over into the internal type of conflict If any attempt on his part to appropriate the new freedom is presented to the youth as a sign of immorality, and if he accepts this dictum, guilt feelings arise, internal self-restriction is used to supplant parental restrictions, and any infraction of the self-imposed rules leads to internal warfare Thus, a fight with his parents has become changed into a fight against part of himself.

Many parents encourage this type of situation because they realize their own inability to continue to control their children. For example, they wish to continue to have their children come in at a certain hour even though they have no visible means for forcing them to do so. So they make staying out late a species of immorality If the child stays out late, he has violated his own moral principles, now he is fighting himself instead of resisting his parents. Many an adolescent conflict could be avoided if parents would save the moral restrictions for essential issues and permit the child to use his growing discretion for minor problems

Adolescent misapprehensions. Adolescent turmoil may be the result of too much preparation, too little preparation, or incorrect preparation for what is to come An overly sentimental mother can fill her daughter with specific ideas as to just how romance will come to her and, with these preconceived ideas, she will wait with bated breath, wondering: "Is this it?" Or a boy may come to believe that girls are a sort of nuisance, something to be evaded until financial independence makes marriage possible. When such an innocent youth gets his first adolescent thrill, he wants to make a dash to the altar with the first bathing beauty who gives him the jitters.

The worst mistake is for the youth to come to adolescence with a distorted idea of what is involved in boy-girl relationships. This would not be the case so often if boys and girls were given the opportunity to realize that those of the other sex are primarily people; a lesson which is best learned between

the ages of three and twelve, particularly in the earlier part of this period. Boys should learn that a girl who plays square with them should be treated as a "good egg", but also that when a girl cheats and then tries to get out of it by "turning on" her sex, and demanding that she be treated as a girl, she should be treated as a crook—her sex has nothing to do with the issue. If a big boy bullies a girl, he should be dealt with as would be done in a case where a big boy took advantage of a weaker boy. If boys and girls should come to adolescence with the full realization that there are members of the other sex who have all sorts of good traits and those who have all sort of bad traits, and that these qualities are of more importance than the sex of the other person, there would be fewer so-called disillusionments. A disillusionment merely means that the individual in some way had a wrong idea as to the way things should be, and he finds out that events and circumstances as they are do not line up with what he expected. Obviously, the trouble is not with the factual situation but with his erroneous expectations.

Even when the preparations have been of the best, the adolescent has many adjustments to make because the social relationships which emerge at this period are so intricately bound up with customs, restrictions, moral codes, and questions of social and economic expediency that the youth has to move in a sort of mist. Added to all these complications are the new subjective experiences which he does not understand and around which he may have built strange ideas. However, even with all these adjustments, there is little reason to fear mental disruption so long as each issue that arises is met in a straightforward manner. It is evasions and self-deceit which cause the trouble.

Internal conflicts are private business. In the attempt to keep all adjustments on an objective matter-of-fact level, many young people make another type of mistake. They confuse candor with themselves with a lack of discreet reticence with others. Unrestrained personal disclosures to other persons, whether to one's own or to the other sex, lead almost inevitably to chagrin because others tend to use such manifestations as a means for gaining an unfair advantage over the one who has been too

candid. This is so well recognized by most persons that it may seem foolish to state it, but too often it is recognized too late by young persons The more eagerly another person listens to the intimate aspects of your romance, or some other personal incident, the more likely will it be that that person will turn it back at a moment when it puts you to the greatest disadvantage It might be funny if the first time a girl was kissed it was by a boy who performed the miracle of hanging by his toes from the limb of a tree while he grabbed her unexpectedly But she will enjoy the joke more if she keeps it to herself and he will think more of her if she does.

It is possible to have personal insight and still keep your lips sealed about certain subjects Beware of the fellow who asserts that your failure to tell him your secrets is evidence that you are "inhibited" It is wholesome to be inhibited when in the company of such persons

Unfortunately, some individuals who make a profession of "uplifting" others are incited by a morbid curiosity which bodes no good for clients. A rule which it will do you no harm to follow and which may save you embarrassment is this Any person who betrays to you the confidences which they have received from others cannot safely be trusted with your confidences A person who can turn the confessions of another person into funny stories can and will also turn your serious problems into malodorous jocularity Even when a person professes to desire to help you, determine the way he will talk about others before you trust him with your problems.

Conflicts related to feelings of being rejected. "You can't fire me! I resign," yelled the irate employee after a set-to with his boss which ended in the boss telling him he was through. To be fired may result in a loss of self-esteem, to take the initiative and resign before the boss has a chance to take the lead provides a way of saving face. It would seem that the loss of prestige is much more of a blow than the loss of one's job.

If the attempt is made to follow this principle back to its origin, it may be found that many children do suffer violently because of a feeling of rejection by their parents. What part do

such feelings on the part of a child play in the development of later unwholesome mental adjustments? There is no simple answer to this question, the part played depends upon circumstances, a few of which we shall now consider.

We might begin by stating a principle: If being rejected is not accompanied by some sort of internal conflict in the person who is rejected, mental disintegration will not occur as the consequence of such rejection. On the other hand, when rejection incites in the victim a feeling of humiliation, of failure, of inadequacy, or of guilt, severe personal damage may ensue.

To state the issue in another way, we may say: If a person is rejected by another and, at the same time, feels absolutely no sense of responsibility (hidden, disguised, or obvious) for the rift, his conflict will be an objective one (a fight between the other person and himself) and he will have no loss of personal unity. He may become angry, he may fight, he may feel a sense of loss; but these are the same emotions that one feels when he has been robbed of money or property, and such a simple loss of property does not lead to any mental disease.

An analogy may make the issue still clearer. If a girl has a dress stolen for which she has paid good money and of which she was very proud, she may be very much hurt by the loss. If, however, the dress was one which she borrowed without permission from the dress shop where she was employed as a model, she has a feeling of guilt added to her sense of loss, and her difficulties in adjusting are magnified tremendously because of this complication. A simple deprivation does not cause personality disintegration, whereas a deprivation accompanied by a sense of guilt, or personal responsibility of any sort, does entail an internal conflict and possible disunity. It would seem that, in such a situation, the loss is the least significant element; it is the remorse over having lost a moral battle which is important.

An imaginary view of the issues as they fought with each other preceding the stealing of the dress may clarify this point. The girl, when tempted to steal the dress, probably was torn between two impulses within herself.

"Take the dress," said one voice.

"Don't take it, that would be stealing," said the other.

"It's not stealing; it is merely borrowing," whispered the tempter.

On and on the battle raged. Finally, when the dress was appropriated, the girl's conscience was apparently beaten, but the defeat was only temporary. It was merely waiting for a chance to fight back and the loss of the dress provided that opportunity.

As a culmination to all this inner turmoil, the girl lost her job. Is it rational to blame all her suffering upon the final event? Certainly not The major part of her suffering stemmed from the feeling of guilt over the loss of the moral battle. The loss of her job merely acted as a symbol and reminder of the deeper suffering.

Nothing that has been said should be construed to mean that personal rejection is pleasant. But an unpleasant social situation need not result in an internal conflict and, consequently, should not cause personal disunity or a mental disease. Most of us realize this in a vague sort of way and try to put the blame for any social rift upon the other person The mother who rejects her child tries to make the child feel that her disfavor is the result of the child's naughtiness, the boss who discharges his employee attempts to make the employee feel that the latter was at fault; the individual who rejects another through race or religious prejudice distorts trivial events to make it appear that the cause of the rejection was the misbehavior on the part of the rejected one; and when there is a rift between lovers, there is usually a mighty attempt on the part of each individual to put the other in a bad light.

This being the case, mental balance depends upon a person's ability to keep all factors in their proper place. If there is an inner moral conflict, it is best to deal with it directly and as frankly as possible. Failure to do so will permit it to become attached to all sorts of irrelevant circumstances and trivial events will be invested with an emotional tension which they never should have acquired Conversely, when some relatively minor event takes on a high emotional value, one is warranted in looking to some deeper cause for the emotion. Instead of

doing this, most of us load the blame on the trivial factor as an excuse for evading the real issue Rejection is one factor which has been used as such an evasion device, and that is the reason why we have taken so much time to put it in its proper place. A case of simple rejection can be dealt with by applying the principles set forth in the first chapter of this book, that is, learn the rules for getting along with other persons When rejection is used as a scapegoat to cover a sense of guilt, the victim had better set out to attain internal harmony before trying to adjust the social factors in the situation.

Feelings of guilt. If guilt feelings are as strongly or as commonly involved in the kinds of mental conflicts which cause personal disruption as the above illustrations seem to imply, it is important to evolve some rational way of dealing with such feelings. Various unworkable solutions have been suggested more or less facetiously from time to time One may, for example, hear the suggestion that, since the trouble comes with the *feeling* of guilt, it would pay to become so tough that one could be guilty without any sense of personal recrimination. At the other extreme are those who suggest that one should become totally free from guilt and then there would be no necessity for worrying about the feelings of guilt.

Since it is probably impossible to live without some measure of error, and since we cannot divest ourselves entirely of feelings, both these suggestions miss the point. We cannot summarily dismiss whatever we consider a nuisance in life. If we see something we do not like, we cannot poke out our eyes, or if we find that our legs carry us to undesirable places, no one would seriously suggest that we cut off our legs. The essential prerequisite for any sane adjustment to guilt feelings is to take on a good measure of realism Such a realistic viewpoint would make us accept the fact that we cannot help making mistakes and that, having made a mistake, we cannot help feeling some degree of regret that we did not do better.

The correct procedure is to use a mistake as a guide to future conduct and to see to it that the feeling of regret acts as a spur to intensify the search for better procedures in the future. The

fatal error in adjustment comes only when the assumption is made that errors are irreparable, or that remorse somehow corrects past errors. Guilt feelings are characterized by the tendency to fix attention on what has already happened; whereas wholesome adjustment involves active attention to what lies ahead. Stripped of all its pretenses, a guilt feeling is merely a device to escape continued effort It is no disgrace to have made a mistake, but it is idiotic to continue to make the same mistake interminably without profiting by it It is normal to feel chagrin over failure, but it is a sign of unforgivable weakness to nurse a feeling of self-pity as a ruse to escape any further attempts at adjustment

All this is commonly recognized and to escape the accusation of using guilt feelings as an escape device, we disguise the feelings of guilt. We talk about inferiority feelings, about rejection, about the prejudices of other persons, about the social unfairness which is all around us, we stress any condition rather than admit that the main trouble is our own lack of enough stamina to keep trying Consequently, the main task is to discover some line of activity which can be substituted for the use of an evasive mechanism to escape the sense of guilt.

Substitute reason for feelings of guilt. The best procedure which has so far been suggested by anyone is to look upon the process of living in the same manner that one would regard the task of solving a puzzle or an objective, nonpersonal problem of any sort In solving a puzzle, one is sure to make mistakes. Does he thereupon emote all over the place, tear his hair, and condemn himself for his sins? By no means He asks himself why in the world he got so mixed up, he goes back to what he thinks might have been the wrong move, and tries another. If this gets him into a worse mess, he views this just as calmly and tries something else, keeping his eyes open all the time for cues as to the right procedures.

We have said that guilt feelings are often hidden behind other excuses. It should be recognized, however, that some persons do not even try to hide these feelings but parade their guilt as a dual weapon—to evade further effort and, at the same time, to

elicit pity from others. Instead of attempting to compensate for their inferiorities they glibly talk about them. Such a person, when confronted with a puzzle says, "Oh, I am not able to solve puzzles, I am such a dumb-bunny." By acknowledging their idiocy in such coy words they avoid the trouble of trying In the moral area the person who has made a mistake may parade his guilt in a similar fashion and thus turn the indignation of others into pity, they cease to condemn him, they let him stew in his own juice and excuse him from any further blame on the assumption that he is suffering enough, and give up any expectation that he will or should do anything about it.

The real significance of conflict. The conclusion seems inescapable that conflict in and of itself is not a pernicious influence in human life, the damage comes from incorrect ways of dealing with conflict. Life consists of the dynamic interplay of all sorts of forces which continually take on new patterns. The individual must engineer this whole procedure in such a manner that the energy involved in living may be expended in as wholesome a manner as possible. Unless this is done life may consist of a series of violent explosions with the intervening periods filled with the job of cleaning up the wreckage from the last explosion; or if personal direction is very poor, the individual may be completely wrecked by one violent experience.

The well-ordered individual is the one who has been permitted to learn from trivial childish conflicts how to conduct his life so that, when he gets older and struggles assume more sweeping proportions, he has learned something about living However, it is not enough to have learned some lessons from the past, one must continue to learn from each succeeding experience. Otherwise, the attempt will be made to use methods which are inappropriate simply because they were fairly effective in some previous situation

Perhaps an analogy will make the problem clearer. The superintendent of a chemical manufacturing plant once explained to a visitor the methods which were used to prevent accidents. They were handling dangerous elements continually and there

was the constant danger of violent explosions. Through long years of manufacturing they had learned a number of basic principles and these were rigidly followed, but there were always new situations arising which led to unexpected results

Whenever an accident occurred they interpreted it as a sign that there was an area in which they did not know enough and set about to investigate in order to ascertain the reason for the explosion The goal of such investigations was to learn just what caused the accident rather than to fix blame and to punish the guilty person Punishment was futile for the damage had been done, the purpose was to prevent future accidents.

Some years before, punishment had been stressed, but this emphasis was abandoned because it merely encouraged the men who were concerned to distort the facts in order to protect themselves from blame. Their new purpose was to gain insight into the reason for every unusual event and thus to learn better and better methods for handling the dangerous materials which were involved in the manufacture of explosive chemicals. In short, an accident is a sign that some error has been made, but the value of an error is that it points the way to avoiding a similar error in the future Any attempt to hide or to distort what any individual may have done will only lead to ignorance and a possible recurrence of the event.

Conducting one's life is somewhat similar to managing a factory where dangerous chemicals are manipulated. One cannot rid living of its dynamic elements; it would be foolish to try. Mistakes cannot be avoided entirely, but the important consideration is to be perfectly frank when things do not go smoothly, and to learn from every unusual event, so that, on some future occasion, the wisdom from such experiences may be put to good use It is just as foolish to engage in silly feelings of guilt and attempts to excuse oneself as to cover up the factors which might have contributed to any sort of accident. Furthermore, when some extensive damage has been done, it is a sign that the individual has not learned from minor experiences in the past. One may momentarily exclaim, when he has realized

such failure to learn, "How awful!" But the important thing to say is, "I will certainly never make *that* mistake again."

QUESTIONS

1. Explain how subjective conflicts originate
2. From your observations select instances where intense conflicts in an individual sprang from the interference of two perfectly wholesome moral principles.
3. Select some representative mental conflict and show how the application of the principles of adjustment given in this chapter would facilitate its solution
4. It has been urged that conflicts be kept on an objective level whenever this is possible Select some areas or some specific conflicts where such objectivity would seem to be impossible and show why
5. Under what specific circumstances should internal conflicts be guarded as personal business?
6. Discuss the significance of guilt feelings in making internal conflicts dangerous to an individual's mental harmony
7. Taking the chapter in broad perspective, draw up a set of general principles which an individual might use to handle his own personal conflicts efficiently and wholesomely.

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CHAPTER XIII

HOW TO DEVELOP A WHOLESOME PATTERN FOR LIVING

Make not your sail too big for your ballast
Proverb

THROUGHOUT this book we have stressed the fact that the best way to develop a wholesome personality is to meet each situation as it arises in as matter-of-fact and as objective a manner as possible. If this is done a person becomes so engrossed in the business of living that he has little time to devote to self-analysis Just as a man with a sound body is not likely to become preoccupied about his health, so the man with a sound mind does not spend too much time thinking about the possibility of developing a mental illness. However, it does a man no harm to know of some of the signs of mental and physical ill-health in order to quiet any misgivings that might arise

A number of signs of mental ill-health have already been discussed, their origins and significance pointed out, and methods for remedying the condition which might have produced them have been outlined What still remains to be done is to gain some sort of personality perspective, to understand the bearing of one trend upon others, and to discern those influences which tend to unify the individual and those which tend to disrupt him, so that each specific factor may take its proper place in the business of living. If this perspective is not gained a person may find himself devoting an excessive amount of time to trivial circumstances, while ignoring those factors which should be receiving his major attention.

Complexity of a human being. The fact that personality is complex makes the attainment of proper perspective very difficult. One trend may be discerned which appears to be quite important at one moment, only to fade into insignificance at the next. The attempt to view the personality as a whole may prove to be quite bewildering, whereas preoccupation with details may be quite deceptive. What is the answer? Common sense would suggest that we devote some energy to studying details and, at the same time, that we relate what we learn to its place in the whole individual. In other words, at one moment we may stand off and get a general notion of a person, then examine a part of him more closely, get off at a distance again to get another general picture, then study other details; and so on indefinitely

The great danger in personality study is to fall into the error of substituting static ideas for changing concepts The foolishness of attempting to make any one person fit into a few verbal descriptions becomes evident when we realize that there are some eighteen thousand terms in the English language which are descriptive of human personality or human behavior. One psychologist attempted to organize all these into related categories which might be used as a basis for individual classification He emerged from his study with nine hundred classes and subclasses!

What does seem possible is to seek out certain trends in individual development. If we can discover some general pathways that individuals follow as they move from infancy to old age, and if we can get some landmarks to designate these trends, then it might be possible to discern in which direction a given person is moving.

In the earlier chapters in this book we have pointed out various trends which lead to wholesome maturity. To discern which of these trends he is following, the reader might ask himself: Am I better adjusted socially now than I was a year ago? Am I more interested in doing for others and less for exploiting them than I was some time back? Is my social poise improving? Have I more emotional balance now than I had as a child? Am

I learning to think more clearly? Am I becoming more objective in my outlook on life? Am I getting more happiness out of life as the years pass by?

These are all pertinent questions, but it should also be recognized that they are related to external manifestations of living and may give little indication as to the nature of the currents which are moving in deeper layers of the individual. Sometimes the observable acts are merely eddy currents or ripples which conceal what is really happening beneath the surface. Consequently, one needs to get some notion as to what his fundamental attitudes are, what is his outlook on life, and what are the basic principles which guide him. These fundamental attitudes have been given the name "ideologies."

To make a safe ocean voyage one needs to do more than to gaze over the serene surface of the ocean, happy in the thought that everything is well He needs more than a compass to guide him from port to port, important as a compass may be He should have the guidance of someone who knows the reefs that lie beneath the surface, and he will feel safer if he knows that he is in waters where the most dangerous spots have been marked by lighthouses and buoys So, also, a man needs to know more than the simple fact that life's course starts at the cradle and ends with the grave; he must be able to chart his way between the two

Throughout the remainder of this book we are going to erect some lighthouses and plant some danger signals. Some kinds of behavior tend to lead in the direction of a mental disease In some cases it may be a long way between the danger sign and the ultimate mental illness, but the fact that the road is a long one makes it all the more important that we know when we turn into that road

Human direction finders. These pathways have been mapped out by those who have traveled the road to mental diseases. We can learn through their misfortune. At one time mentally ill persons were loathed, avoided, and feared; now we have learned to study them as well as to pity them. Some mentally diseased persons have been helped by such study, for methods have been

devised for curing them Even where cures have been ineffective, however, much has been learned which, when applied, makes it possible to keep others from developing similar ailments.

It might be argued that it is not necessary to describe to the wayfarer the significance of taking certain courses in life Merely point out to him the good things in life, we are told, and he can follow the good life without ever knowing anything about the horrors he missed. This might be the case were it not for the fact that certain individuals believe that they need no guidance, certain others are stubborn, and still others will not believe that there is any danger unless it is clearly pointed out to them. Sometimes a child has to experience a burn before he will keep his hand away from a hot stove. If a child persists in sitting on a railroad track, he may need some forceful object lesson before he realizes the reality of the dangers involved.

Contrary to popular opinion, most persons do not jump into a mental illness, they grow into it gradually. When a man has become drunk, is it the first drink or the last one which did the damage? The answer is that it is neither; getting drunk is progressive and, if one wants to avoid intoxication, he can either refrain from taking the first drink or he can determine on a place where he will stop. It is easy to see that the second alternative is harder to follow Similarly, suppose we know that hate may lead to mental disruption if it is permitted to gain complete control of an individual. It would be possible to avoid hate as a dangerous way of thinking, or it might be possible to determine to do only a certain amount of hating, and to stop short of being disrupted by it.

Many persons succeed in indulging in a small amount of dangerous living, but they certainly should know the nature of the chances they are taking. However, it should be perfectly clear that the warning that the use of a certain type of activity to excess is dangerous should not be interpreted to mean that the one who indulges in the least bit of that activity is headed for a mental disease. If one got any fun out of it he could actually begin with tiny doses of strychnine and build up to rather siz-

able doses without killing himself. If he got enough fun out of it to warrant taking the risks involved, that would be his business. But would it not be a good thing, if you saw a man doing any such stunt, to warn him that eating strychnine is not a wholesome procedure?

As you read you may find that you have certain amounts of various attitudes which are not too wholesome Such an acknowledgment should not lead to any excessive uneasiness on your part. Just ask yourself whether the pleasure you get from the trait or attitude in question warrants the risk that its retention might entail. If you want to live dangerously, that is your business, but you should know something of the nature of the dangers to which you are subjecting yourself.

Selecting a design for living. Have you ever noticed some old person who portrayed to you the sort of person you would like to become? Then, by way of contrast, have you ever known very well a person who typifies all the traits you would hate to possess when you grow old? If you have, you should go one step further and ask why these two persons ever became so different. Do you suppose the obnoxious person planned to become that sort of an old man or woman? He probably started out with hopes as high as the person who turned out better, so it is probably not a difference in original aspiration which makes the difference. Do you suppose that either of them saw clearly what was happening in the early stages of their lives? Probably not A design of life sneaks up on one; each builder is likely to be too close to himself to see what he is doing, he merely adds a block here and a board there, and finally he ends up with something pretty fine, an ugly mess, or something in between the two extremes

Victims of hate. There are mentally sick persons whose main symptom is the tendency to weave elaborate stories of the way they have been and are being persecuted by their enemies Some of these tales are so well organized, so internally consistent, and so in keeping with possible facts that they seem plausible and may elicit the sympathy, and even the active help, of listeners Others are manifestly absurd and bring only smiles of amuse-

ment or derision from the persons to whom they are told. Whether they seem credible or not, the essential factor in all of *them is the suspicion and hatred which prompts them.* The stories that these patients tell have been called "delusions of persecution" and the patients who narrate them have been diagnosed, by psychiatrists, as paranoid. Those who tell consistent stories have been called "pure paranoids" or are designated as individuals in a paranoid state, whereas those who tell irrational or bizarre stories which are manifestly untrue have been classified as "paranoid schizophrenia."

The paranoid individual centers all his stories around the same theme, namely, everybody hates him and tries in all sorts of ways to damage him because of this hate. His life, according *to his delusional story, must be devoted to protection against* these supposed enemies. Everything that happens has sinister significance. If someone looks at him, it is because he has designs on him. If anyone does him a favor, it is sure to be the first step toward some sort of betrayal. Any innocent word spoken in his presence is part of a code. He can talk of nothing but his persecutions, he thinks of nothing but ways to circumvent devilish designs upon him, and he may even go so far as to do physical damage to the ones he believes to be behind all these machinations.

The end result of all this chatter about persecutions, the endless search for evidence, and the twisting of facts to make them seem to fit into a general scheme of insidious plotting, is to impress outsiders with the feeling that the deluded person cannot reason correctly. Such an interpretation incites the one who would help the deluded person into a search for contraverting evidence and the use of argument to bring him to another way of thinking. Such methods are futile because the victim's attitude is so distorted that he automatically twists every argument and every fact to support his underlying belief. The real trouble is not his inability to reason, it is that he believes that everybody hates him and desires his downfall.

A little closer scrutiny will reveal, moreover, that this conviction that others hate him is merely a projection of the para-

noid's own fundamental life pattern. The truth of the matter is that he himself hates everyone, his whole manner of life is a reflection of this hate. If the listener does not appreciate this fact, he is very likely to believe that the poor patient must surely have been maltreated to get into such a frame of mind He may discount the actual story that is told, but he tends to think that the source of the trouble must have been in maltreatment in early years by parents, comrades, teachers, or someone. This is what the deluded person himself believes and what he wants his listeners to believe. It is not the truth, the chances are he has never been maltreated at all. He invents stories of maltreatment in order to conceal his own inordinate hatred of others

Trace back to its origins the beginnings of the life pattern of a paranoid and what do you find? The first stages usually originate in jealousy A jealous person evades the responsibility for his own failures by blaming someone else. If his girl jilts him, it is not because he was at fault but because some scoundrel cut in. If a jealous child's mother scolds him, it is because she loves brother or sister more than she does him and not because he deserved the scolding. With the premise that all troubles spring from the trickery of unfair enemies, the jealous person sees and plans for, as the only solution for his troubles, the elimination of these scoundrels All the talk, the search for evidence, the distortion of trivial circumstances to substantiate his suspicions are part and parcel of this attempt to make it appear that he, the deluded person, is really a loving soul, but that he has been the victim of the evil intentions of those with degraded impulses.

The purpose of this description is not to instruct the reader how to detect paranoid tendencies in the other person, but to put him on his guard against any such trends in himself. If the reader would guard against any such tendency, he would do well to beware of any feeling of satisfaction he may derive from criticizing others. Criticizing others is one of the earliest manifestations of a projection of hatred. One criticizes in others that trait or behavior pattern which he most hates in himself. We recognize the significance of such a tendency in a little child and

laugh at it. For example, when a little girl complains that her brother is selfish because he took the big piece of cake, we all know that she is not too much concerned about her brother's character, she does not care whether he is selfish or not, she wanted the big piece of cake and is irritated because he got it Instead of saying, however, that she wanted the big piece, she accuses him of being selfish. Often this works, the mother turns on the boy, tells him to be generous and give part of the big piece to his sister so as to even it up, or she may even make them trade pieces to teach him a lesson in unselfishness Thus, the selfish girl gets more cake and gets the credit for being unselfish in the bargain.

Perhaps we should repeat the warning previously given The fact that the selfish girl who blames her brother for being selfish is using the same form of self-deceit that is practiced by the paranoid patient should not be construed to mean that the girl is on her way to paranoia Every normal person, at times, has used this same sort of trickery on himself. It is only when there is an extreme tendency to specialize on this one device and when this tendency becomes confirmed through years of practice that a real threat arises. Nevertheless, it is such a pernicious and insidious tendency that it would be well to avoid it very assiduously.

How delusions of persecution develop. In addition to knowing how delusions of persecution originate, it is worth while to trace the way in which they develop.

Two essentials underlie the development of a delusion of persecution. The first is a conceited personality The conceit may vary in degree and may be disguised as self-esteem, ambition, virtue, or some similar worthy trait; but conceited the person must be. Often the victim poses as a very modest person; he will tell you that he has very little regard for his own interests, he is concerned with the social good, and such high-sounding interests. But a little observation of him will belie his words. His meticulous care of his person is just one bit of evidence of his high regard for himself.

The second requisite is a failure of the person to accomplish

all the things he feels he should be able to accomplish. This failure may be a professional failure, it may be an economic failure, it may be a failure in achieving a satisfactory love adjustment. The two latter are most likely to cause trouble of this sort because they are the hardest types of failures to admit. Hence the development of the rational type of defense mechanism.

When a conceited person has failed, what shall he do? He cannot admit that he has really failed; he cannot admit that he is deficient, he begins to hunt for excuses to account for the discrepancy between his abilities and his actual accomplishment. He feels that others have underestimated him, that they are jealous of him, or that they have actually tried to interfere with his success because they are afraid of him. Placing the blame on others is much more satisfying than admitting his own deficiencies. He forthwith adopts the former hypothesis, and sets out to prove that he is right in his interpretation.

This scheme for saving our face is as old as the hills. We have an illustration of it when Adam blamed Eve after he was caught eating the forbidden fruit and Eve in turn blamed it on the serpent. We are told that the serpent put the blame on the devil.

We see children getting out of scrapes by saying that someone told them to do the thing for which they are reprimanded. If a young man fails to get a position, it is not because he lacks training or is deficient in his ability to sell his services; someone else had a "pull." If a man embezzles funds, he blames it on some woman who demanded luxuries he could not otherwise afford. If a woman falls, it is because some vile man seduced her.

The tendency to blame others is fostered by parents and teachers who make an insistent search for the blameworthy person when any misconduct arises. The child soon learns that he can squirm out of a predicament if he will exaggerate the influence of other persons when he is caught.

Once having developed the habit of casting the blame on others, the tendency grows apace. At first it is enough to place the blame on one other person. Shortly it dawns on the victim

of this habit that such an excuse is not so flattering. It is a tacit assumption that the other person is better than himself. If one person can keep me down that person must be better than I am. So the way is paved for the next step, that of believing that several persons are in league against me. I could handle one person, but when they organize a league against me I am powerless. This feeds my vanity still more. The persons in league against me are quite important persons; they are devoting all their energy and time to thwart me. The Masons, the Catholics, the government, no organization is too great or too powerful to be selected as the force to keep me from demonstrating to the world what great powers I have.

Such a highly developed delusion is illustrated by the case of a young man who thought that he was being poisoned. He made a very fine first impression because of his well-groomed appearance. His hair was freshly cut and faultlessly brushed, his suit had just been pressed, his shoes shined, his nails were immaculate—everything about him led you to believe that his friendship would be worth cultivating.

After presenting himself with grace and poise he introduced his mission as follows: "I heard you were a Mason and so I came to you to ask you about some of their practices. Some things have been happening to me which I am sure resulted from the activities of the Masons. How do they go about recruiting members?"

"They do not recruit members," he was told. "If a man signifies his wish to belong to the lodge, he is voted upon by the organization, but no active recruiting is ever done."

"That's just it," he continued. "They do not openly try to get you in but they do undercover things to get you. I made up my mind I never would join them a number of years ago but they have been after me ever since."

"What do you mean, after you?"

"Well, it started this way. I noticed when I went on the street that some man would be following me, watching every move I made. At first it just amused me, but then it got to be annoying. I tried to shake them but they were always on my trail."

"Well, why would they shadow you?"

"They wanted to get something on me to make me join. They were afraid that if I did not join I would expose some of the things I know about them. You see I looked into their practices and they do a lot of things I don't like That is why I made up my mind not to join them. Well, they know I know too much and they are either going to make me join them or they are going to get me."

"What do you mean, get you?"

"Just that. When they found I would not join they began to change their tactics and they are now trying to get me. At first they tried to hit me with their cars I almost got involved in several accidents and I am sure they set the stage for those on purpose. You know how they do that. Well, about a year ago they started a new wrinkle. They are trying to poison me."

"No, no. You surely must be wrong They would not run you down on the street, hit you with their cars, or poison you"

"Oh, you don't know the tenth of it, and you probably won't believe it when I tell you, but it is all true I don't dare eat out at all any more. They will poison my coffee. The waitress will bring it, I will take a taste of it and it will be all right. Then they will pass behind my chair and drop the poison in it. I can never catch them actually dropping it in but when I taste it it is different and I know they have poisoned it. They will do the same with my vegetables and everything else I try to eat in a public place. Now I have to get all my own meals at home Then they got to putting it in the fruits and vegetables I would buy and I could only buy canned goods so as to keep them from getting it in. I am not getting enough to eat because of all of this and it is undermining my health It has gotten to the point where I just must do something about it."

"What do you think should be done?"

"I think steps should be taken to stop them from doing such things. What chance has one poor lone man against a powerful organization? They can do just what they want to do and when they start in on a man they will surely get him. They will probably get me but I would like to expose them so as to break them

and save other poor fellows from the fate I will likely suffer. They are just like a gang, once they go out to get you, you might as well give up."

And so this man would talk on and on in the same strain as long as he had an audience. You might think that you were especially selected to hear these most intimate disclosures of personal intrigue, but he would go on in the same fashion to anyone who would listen to him.

This young man appeared to be on a search for the truth, but was he? Let us see.

In the first place, probably all the objective facts he reported were true. He probably did see people on the street, walking in his direction. He probably did get into near accidents and may have been nearly run down by passing cars. He probably did have funny tastes when he ate in public places. Who has not had all these things happen to him? Is there only one possible answer to all these things, and is that answer that he was being at first sought as a member of a particular fraternal order, and latterly persecuted because of his refusal to join? We recognize the obvious distortion of emphasis here. If one wants to get the truth he must consider all sorts of possible explanations. This man had entertained only one possible hypothesis, one which seems ridiculous to us.

Suppose we point out to him this fallacious nature of his reasoning, what will he do? Continue to give us more evidence of the same sort. In a sense all that he says is believable. Men have been poisoned. Gangs have spotted certain individuals because they considered them dangerous to their operations. Why should we doubt this man? Because of a very simple and apparent defect in all his arguments. He shows that he is concerned more with believing his interpretation than he is in testing its truth. If you should be interested enough to live with him for a time and to organize certain checks to determine whether he is correct in his assumptions, you would find him getting more emotionally insistent on his interpretation the more negative evidence you discovered. You would learn that he was dominated by the wish to believe rather than the wish

to discover the true state of affairs. The wish to believe is the soil in which delusions grow.

What can be done about it? When it is as deeply rooted as in the illustration we have given it is almost impossible to correct it. But the lesson from this picture is obvious. The tendency toward developing delusions of persecution is really an outgrowth of the tendency to blame others for our difficulties. If it is to be stopped it must be averted in its earliest phases. Any young person who finds himself blaming others when he fails should fight this impulse as he would fight some vicious disease. For it is a vicious disease once it gains lodging in a person.

Scapegoating "Scapegoating" is the process of calling attention to the faults and evils in others in order to distract the attention of auditors from one's own flaws. For the most part this device is remarkably successful. Most persons have faults which can easily be criticized so the scapegoater is really telling partial truths—the exaggerations in which he engages may not be noticed. In addition, most persons have a scandalmongering streak and are only too willing to listen to critical comments about others. Hence, scapegoating is really a sort of sleight-of-hand performance

Scapegoating is much more satisfying to the one who practices it than is the use of delusions of persecution to the paranoid individual. The paranoid blames others for his failures but, in doing so, he is admitting defeat. The scapegoater admits no such deficiencies—he merely trades in the shortcomings of his friends and enemies alike and keeps himself in the background. The scapegoater thus admits no deficiencies, instead he sets himself up as a paragon, as the perfect individual upon whom falls the obligation of pointing to the defects in those about him. After practicing such a bit of trickery on others for some time, he may come to believe in his own superiority. Many so-called reformers are really scapegoaters.

Again, the amount of damage that these scapegoaters do is usually greater than that accomplished by the paranoid person. The latter is usually so busy talking about his persecutions that he becomes a bore and a pest; whereas the scapegoater can build

up greater and greater zeal in having the objects of his activities brought to "justice." The greatest social menace is the paranoid individual who restricts his delusions to those which sound rational and, at the same time, uses the methods of the scapegoater to gain his end of eliminating those he hates. When such a person gets into a position of social or political power, there is no limit to the amount of damage he may do. He instigates all sorts of hatred between races, religious groups, and political factions and leads them to destroy each other while he poses as the savior of mankind.

The undisguised egotist. To certain individuals it is axiomatic that they have a right to everything they desire and should be privileged to do anything they wish The basic viewpoint of such a person is that the world owes him a living and he is out to collect. He thinks that, in some way which he does not take the trouble to analyze, because he is alive he is somehow conferring a favor on mankind. This favor is not dependent upon any contribution he is making to society nor any he hopes to make. In fact, it never enters his head that he should make a contribution. He is here, and that fact establishes the principle that others should take notice, should see to it that he is well fed, well clothed, that his high standard of living is maintained, that he is able to maintain his self-respect, and finally that he is cared for in his ripe old age

Now, perhaps the reader is sympathizing with this viewpoint. But it should be recognized clearly that there is a subtle distortion of thinking which easily comes in here. In a country such as ours, it is perfectly true that we should attempt to see to it that everybody is properly fed, that they are clothed and housed, that they have a good job, that their self-respect is maintained, and that they are cared for in their old age. However, it is one thing to hold this principle as a social guide but quite a different thing when a particular individual says: "You owe it to me to give me all these things." The important consideration is not whether the individual receives help or whether he does not; it is the attitude which he fosters which is significant.

The description of a rather extreme case of this sort of thing

in a young man will make clear the extent to which the attitudes based upon early lessons in exploiting others may go. This boy was extremely charming, everybody liked him, and he had made quite a name for himself as an athlete The boys who lived in the dormitory with him began to complain that he took their ties, their shirts, and even suits of clothes To be sure, this is not too uncommon in dormitories, but this boy carried it to an extreme, and even took an easy chair from one boy's room and put it in his own When the owner complained he replied. "Well, if you feel that way and want to be so selfish with your stuff, take it back " He actually felt the owner was in the wrong in complaining One can get by with such behavior if one confines his activities to his friends; but this boy extended the range of his acquisitions and thus got into difficulties He needed a tire and took one from the nearest car. He heard the whistle on an electric engine and thought it would sound good on his car and proceeded to appropriate it. His battery would not operate the whistle, so he garnered others from various places, without any outlay of cash, to make the whistle operate. But the amazing part of the whole picture was the response made by this boy when he was brought to task by those who did not like his behavior. "Well, if I wanted those things, why should I not have them? Besides, those people should be proud to have their tires, batteries, and whistles in the care of a person like me." But the really significant part of this whole story is this His friends came to his rescue and got him out of his difficulties. They always do. If one person gets tough with such individuals, they turn to someone else, and they can always find some sympathetic soul who is taken in by their personal charm.

The direction of activity which is instigated by this parasitic philosophy of life is not fixed. Some learn to exploit their fellows in a thoroughly orthodox manner; the victims are often quite well pleased because they have the privilege of being bled Some voice their viewpoint in the guise of a new theory of social living; they advocate that the wealth be redistributed in such a manner that they get a lion's share, they want a cooperative society in which to incorporate schemes to assure their own happi-

ness, and even preach very loudly about the brotherhood of man. Some are less adroit and become shiftless creatures who drift from one social agency to another Still others become criminals of the worst type The important element to deal with, in any case, is the underlying viewpoint of the individual.

There is only one way which will successfully and permanently change the viewpoint of a person of this sort, and that *must be applied relatively early in the individual's life* The child must be taught the pleasure to be derived from doing something for others. The main job is to know how this may be done.

Usually we proceed in the wrong way. One method is to preach to the children the doctrine that it is more blessed to give than to receive He learns to recite this glibly, but his own experiences have not confirmed it and he, deep down, knows that he has more fun in taking than in giving. You cannot instill a working principle of life by the use of moralizations.

Another method has been to teach the child to cooperate in games and in other activities This does not do the trick All that these can do is to teach the child a sort of barter system of social relations His idea is: "I'll help you if you help me."

Nor is it very successful to attempt to teach a child to make sacrifices in order to get moral credits Doing things for others so that you may get some reward, either here or in the life to come, is not a very strong incentive for a child to build a philosophy of life. This method often does lead to the development of a more socialized viewpoint, but the learning is a sort of by-product and we should see clearly what we want the child to learn rather than put him into a situation where the chances are that he will not learn it.

The significant features of the correct way to teach a child to outgrow his egocentricity is well illustrated by the story of a mother who came for help in the correction of self-centeredness in her twelve-year-old daughter.

This woman complained that her daughter was so self-centered that she had made life miserable for the whole household. In any situation where she did not get her own way immediately

she made such a fuss and turmoil that, eventually, she always won. The mother went on to say that she knew the daughter had a good streak in her and that is what encouraged her to ask for help In order to convince the counselor that there was something good in the girl she went on to say that, for a period of months, the girl was generous, congenial, and seemed thoroughly happy It seems that, several months before the interview, the husband had lost his job, the maid had been discharged, and the mother became seriously ill In order to save money they decided that the mother stay in the home instead of going to a hospital. These circumstances made it necessary for the girl to do the housework, to wait on her mother, and to conduct the business of buying groceries and supplies in addition to the burden of her regular schoolwork The amazing part of this, according to the mother, was that the child's whole personality seemed to change For the first time she seemed to be happy; she not only did all her duties well, but seemed to take great delight in doing the most menial and exacting jobs The mother and father did not know what had happened, but were happy in the miracle that seemingly had been performed in their daughter. However, it did not last and the girl was back where she had been At present the father had another job, a new servant had been employed, and the girl had settled down to her mean and self-centered way of living—making everybody around her unhappy if she was crossed in the slightest particular

After narrating this story the mother added: "You see she has a good streak in her How can we get it to express itself as it did at that one period in her life?"

The mother did not understand what there was in the period of the child's life which brought out the other side of her personality The probable interpretation is this: For the first time in this girl's life she learned the thrill which comes from knowing that you are needed, that you are able to do something for the other person under circumstances where he cannot repay you. It took a crisis to do this for the girl. When this was explained to the mother she agreed, but then asked "Do I have to be sick in bed all the time in order to develop my daughter's

personality?" She soon agreed that the important factor was not how the job was accomplished but an understanding of the goal of accomplishment. There are many ways for making a child feel necessary to the happiness of others besides becoming ill.

The point we are trying to make is that a self-centered philosophy is merely a continuation of a childish attitude which is retained because of faulty training. The only way to overcome this attitude is to teach the child that the pleasure to be derived from contributing to others is much greater than the pleasure to be derived from taking from others, whether through social reform, through clever exploitation, or just plain stealing.

The ideology of personal isolationism. There is a type of individual whose essential characteristic is the tendency to withdraw from active participation in the business of living as a social being. In extreme form a person with this disease will lie in a heap in the corner, refuse to respond to any stimulation even of an unpleasant sort, he may refuse to eat or talk, and reminds one of a hibernating animal. There are all degrees of withdrawal in various individuals ranging from the temporary pouting of a child to this extreme condition and, although there is no straight line of progression from one to the other, it would seem to be the part of wisdom to redirect any individual who might seem to be headed in the direction of extreme withdrawal.

The ideology of such individuals, when they can be induced to express it before they become too far withdrawn to talk at all, seems to be that the best way to get along in this world is to be unresponsive to others. In one variety of this species of behavior the individual develops a profound indifference. He cannot be motivated by praise, by punishment, or by any of the known means for getting a person stirred emotionally. Consequently, he becomes a drifter. If he has no money, he may become a bum; if he is well-heeled financially through inheritance or some other good fortune, he becomes a bit of human flotsam.

Such persons are called "simple schizophrenics" by diagnosticians. They have learned an almost impregnable defense against the unpleasantnesses of life, they have learned not to

become irritated They have also unwittingly tossed away all chances for happiness, they have learned to be indifferent to pleasure. Their social life consists of bumping idly against others of their same stripe in much the same manner that different chunks of driftwood are made to push each other around by the motion of the water in which they happen to be

Another type of extreme form of withdrawal is to be found in patients who are labeled by psychiatrists as "hebephrenic schizophrenics" Instead of being satisfied with simple indifference, hebephrenics manifest a progressive tendency to return to more simple and childish ways of living and more infantile ways of thinking This tendency has been named "regression"; it is the tendency for a person to attempt to live again in somewhat the same simplicity which was his custom when he was a child

It may be harmless for a grown man to have temporary spells when the memory of his childhood overshadows the troubles he is having as a man. But whether it be immaturity or weakness that impels him to look backward, his glances should be temporary and should stimulate him to make more of the present. If he is too much disturbed by the memory of his past, too much enamored by the past to face the future, he is headed for serious trouble.

The fundamental trend of life is forward. Forward a man must go if he is to fulfill the essential purpose of his life and be a happy individual Any less important trend which destroys this forward movement, or any reversal of trend which carries him backward, unless it be purely temporary, is hostile to his best interests and should be fought vigorously

A temporary regression, a brief spell when we return to the emotions of childhood and live once more in their influence, may be a valuable stimulus in enabling us to face the critical hardships of the present. A staid banker, who would not dare appear in an undignified attitude lest he undermine the confidence of his clientele, habitually takes a fishing trip for relaxation. When on this trip he does not take a bath, seldom shaves, wears the most disreputable garments, carries with him

the odor of a veteran fisherman, eats the most abominable food, and puts up with hardships that would seem intolerable in the winter. Should his friends see him they would not recognize him, but he takes good care that they do not He goes into a wild country and severs communication with the outside world. He completely relaxes in this primitive condition and returns to his work a new man, able to bear up under the burdens of another year. His temporary regression is valuable because it is a rest from strain and a preparation to take up the battle where he left off.

Contrast with this the case of a man who found life too hard and decided he would "get back to nature." He bought a little land in a sparsely settled district and lived entirely alone He tried as nearly as he could to bring back scenes similar to his boyhood days, but could not He grew more and more morose, would have nothing to do with the few neighbors he had, and soon grew to be more useless than one of the cows on his farm

Indeed, if the mind is flexible, there may be a positive value in a temporary regression The professional man is better able to engage in his profession after a sojourn in the woods, the laborer is stimulated to work harder because of a day at the circus or the county fair; to be a kid again at Christmas instills new life into our veins; a trip through our memory book will make us proud of the distance we have traveled in our journey through life. It is the rebound again to the present that makes regression normal and wholesome, it is unwholesome only when we go back and stay back.

The tendency to revert to the past is accentuated by a distortion in our memory of what has passed. We compare our present discomfort with a distorted picture of the glories of the past. Could we avoid such distortion there would be much less likelihood of regression.

The unsatisfied married man only remembers that when unmarried he was free and that his earnings were his own and forgets all the unsatisfied longings he had as a single man. The girl who awakens to some of the vices of the world, instead of using such knowledge to fortify herself for the future, vainly

wishes for the period when she was innocent of all such knowledge. The young man who is jilted by a girl scorns all women except his mother, into whose sheltering arms he runs, if not actually, at least in desire. They all run back in an endeavor to find things as they recall them in the distant past.

This tendency to see only the glowing part of the past has been very aptly called by Dr. Frederic Knight "the Old Oaken Bucket delusion." When we were children we hated to get water with the old well-sweep. It hurt our backs, we skinned our knuckles, we almost froze in winter. Heavy! The thing weighed a ton even when it was empty! We simply loathed the moss that added to its weight. We just ached to get away from the farm and to see life. The future distant scene was the thing that looked pleasant to us then. Now, after we have seen the rough part of life the gold age lies in the past, because we have distorted the whole thing and see only the pleasant parts. Even the old heavy bucket that we hated so much looks pleasant in contrast to the hardships of the present. So, tired of life, and seeing nothing but trouble ahead, we go back to the "good old days," and sing.

> How dear to my heart are the scenes of my childhood
> When fond recollection presents them to view!

Life is never static for any prolonged period. One is either going forward or slipping backward. Seldom do we move forward with smooth consistent progress. Ahead we go one day only to slip the next. The real danger comes when instead of being fairly consistent in our gains we are consistent in our losses, and succeeding periods of time find us reverting nearer and nearer to infancy in our emotional life. If, in spite of this halting progress, our advances exceed our regressions, we can consider ourselves normal and fortunate.

Once started on the regression pathway, the victim finds it more simple to continue to slip than he does to fight against the tendency, so that it takes a violent counter force to stop him. Usually those who have to live with him do not realize what is going on. They see a person who was formerly active be-

coming inert, interested only in sitting alone, either doing nothing or reading His reading and other solitary activities are often mistaken for scholarly interests, and in the early stages he may be given credit for becoming a wonderful student. Perhaps he is a student, but he keeps all he learns (if anything) to himself, and his reputation as a profound student, who is too deep in knowledge to be understood by others, grows with the depth of his regression.

When he approaches too near to infantile emotions he is totally incapable of adjusting to others He will sit by the hour doing nothing; questions will elicit no answers from him; he will engage in no social activities, he will spend endless time ruminating He is fit to live only in an institution for the mentally diseased and is usually committed there Here he continues his backward course and in a period of years may become as immobile as a living organism can become. He must be tube-fed in order to be kept alive You may slap him, prick him with a pin, make insulting remarks about him, and to all these stimuli, which to an ordinary man would be extremely irritating, you get no more of a response than you would from a telephone pole. He may live for years in such a condition until finally he dies About 25 per cent of the population of our mental hospitals are made up of persons of this type, whose main trouble is emotional regression.

Regression begins gradually. The reason why regression operates in this way can be clearly seen. Having met a difficulty, the victim of this process reverts to an infantile method of meeting it Finding that this infantile reaction is ineffective the next step is to do nothing Doing nothing is fatal We were given our emotions so that we would be stimulated to fight when things go wrong. The fighter gets into trouble, of course, but it is much better to get into trouble than to end up an inert mass of organic matter which has no more vitality than a withering potato in a dark cellar.

The early symptoms of regression are often mistaken for goodness or studiousness The truly good child is the one who cooperates in social schemes because he has learned that it is the best thing to do. He is actively good and will revolt when taken

advantage of The regressive child is negatively "good" in that he does nothing His goodness is unintelligent, a mere failure to be bad It is unfortunate that teachers and parents are so willing to mistake inertness for goodness merely because it does not cause them annoyance, but such is the case

Regarded as good, these cases go on for a number of years until their situation becomes almost beyond repair For example, a boy about twelve, who was not so strong as his comrades, was bullied by them, he was called a "sissy" whenever he tried to enter into their games, and in despair he developed the habit of staying at home working at his studies, instead of trying to "horn in" where he was obviously unwelcome. His parents, not appreciating the real cause of this manifestation of studiousness, encouraged him in this course, and he became the leader of his class in scholastic attainments But in the third year of high school a change seemed to come. Instead of doing good work he merely sat in the classroom and did nothing. He would not recite, would sit with a book before him staring at the page for an hour at a time—looking intently but seeing not a word Physicians diagnosed him as an advanced case of regression and he was sent to a mental hospital. His relatives said that this disorder came suddenly during the third year of his high-school work Instead, it had been developing for years, but they had failed to see the significance of his failure to fight his difficulties actively The real student works hard, but because he is interested in his studies, not in order to run away from the more difficult job of adjusting to bullying comrades. There is great danger in identifying as virtue what is really a cowardly flight from reality.

Work as a refuge from trouble. There are individuals who immerse themselves in work in order to escape mental conflicts, disappointments, or physical pain and there is much to be said for this pattern of behavior. The energetic worker, the alert individual, the strenuous fighter gets a great amount of benefit and pleasure from life, even though he may not gain the immediate and apparent end toward which his energies are directed.

When you have suffered some great loss, when you have been

unbearably irritated, when loved ones have disappointed you, when you are tormented with fears, and even when you are unbelievably happy, nothing provides so good a safety valve as work. Inactivity in the face of situations which tend to arouse violent emotions of any sort merely accentuates the emotional tension until some activity is inevitable. If no legitimate or valuable energy outlet is available, you will be very likely to "blow off" in some bizarre and unfortunate manner. Work serves the dual function of giving an outlet to pent-up emotional energy and at the same time accomplishes the useful functions which are usually inherent in work.

When emotionally aroused, do something of an active nature. A walk, a game, a swim, setting-up exercises—any active outlet is good, but work is one of the best outlets

The normal, healthy person need have no fear of work. He begins his tasks with zest, glad because he has a job and because he has the vitality to engage the job, he works energetically until he is thoroughly tired or until he feels he has accomplished something, and then relaxes and rests. He is not bored with his work, he is intrigued by it. His holidays are merely diversions which heighten the joy of work by contrast and in turn are made more delightful because of the work with which they alternate. The sequence of fatigue and rest is thoroughly wholesome and there is no danger either in fatigue or in rest provided the sequence is maintained and there is a fair degree of balance between them. It is when this normal cycle is upset by untoward circumstances that danger follows. What are some of these disturbing factors?

The danger arises when an individual overspecializes in work, which he regards as a panacea for all ills. Such a person uses work to enable him to forget his troubles, to avoid feelings of inferiority, to salve his conscience, and to run away from himself. When his routine work is over he cannot relax, he must get busy at something else for fear he might get an opportunity to take a good look at himself. He uses activities of one sort or another as distraction devices Now, distraction devices are of value and, on many occasions, it is much better to get

our attention off ourselves and away from our troubles or guilt feelings; but there are times when it is necessary to face unpleasantnesses in order to devise some intelligent plan for dealing with them. In short, work is an excellent defense mechanism, the danger comes when it is used indiscriminately and to excess.

If a problem confronts us, we should face it, study it in all its aspects, and never evade it until it is solved While we grant the truth of this principle, we must admit that, at times, we are troubled with undesirable thoughts which cannot be helped by thinking If a friend is at sea during a great storm, our thoughts about the storm will not have any effect upon his safety. If I have taken an examination and have handed in my paper, further thoughts about the examination will not help my grade. If I have made a mistake and have made all the amends I can make, it does no good to torment myself with thoughts of "what might have been" Life is full of instances where one needs to forget, to let bygones be bygones.

One does not forget by telling himself he will not remember. To reiterate "I will not remember, I will forget," is merely to remind oneself of the unpleasant condition. If one can find something more thrilling, more vital to think about, the unpleasant memory will be crowded out. While work is not the only distraction device that can be found, it is an excellent one to use.

For most mental ills work has been found to be a better therapeutic agent than is rest. At one time in the history of medicine the "rest cure" was in vogue Expensive sanitariums were organized in which patients were made to rest in bed or in invalid chairs, with nothing to do but to brood on their troubles and to become more and more "introspective" The same treatment was used in many state hospitals for mental diseases.

This method has been largely superseded by the "work cure" Modern hospitals are equipped with "occupational therapy" departments where the patients make rugs, baskets, furniture, toys, lace, brooms, and other useful articles Other patients work on farms, do landscape gardening, masonry, plumbing,

carpentry, and the like. The modern state hospital for the mentally ill is really an industrial community where everybody who is at all capable of working is given a useful occupation. The busy life is the wholesome life, the idle life is unwholesome

If all persons were alike, the general prescription of work might be sufficient. But there are great differences between individuals, differences in the way they work, in the kind of work which appeals to them, in the motives for working, as well as in the effects which the work has upon them Work which would be beneficial to one person might be detrimental to another.

Work which is motivated by fear is an unwholesome type of work The fearful type of worker is likely to work as hard as the energetic type, he may even accomplish some worthy results, but he is more likely to break at the critical moment.

In some cases the cause of the fear is fairly obvious He is afraid of losing his job, of incurring the displeasure of his superiors, of making some mistake, of being surpassed by his fellows, of what people will say about him. He whips himself unmercifully, is never happy in his work, continually feeling he should have done more or better work. Because of this self-criticism he cannot be spontaneous in his activities; at the point where he should throw all his energies into a task, his fear is likely to dominate, and he holds back. If he could exercise the same amount of energy, and at the same time be dominated by self-confidence, he would accomplish wonders. Motivated by fear, his work is always faulty, lacking the final punch which is so essential for successful accomplishment.

In other cases, the fear is not so apparent. It may be the result of some hidden conflict, may be more or less unconscious, and the activity in work may be a distraction device to enable the worker to forget or to escape from himself. These persons are literally running away from themselves into work. They are always undertaking more than they can accomplish because more work and more obligations mean a better chance to escape Furthermore, they hate to complete any job because completion means the removal of one avenue of escape. Hence, they are

always starting things and never completing them They do not want success so much as they want work.' Consequently they miss the joy of accomplishment, which is so essential if one is to enjoy his work.

Work does not affect all persons alike; even the same work may influence different people in quite diverse ways. The effect depends largely upon the motive of the worker in performing the work, in his attitude toward it

How often "overwork" is given the blame for mental breaks! To hear some persons talk one would be inclined to believe that work is a dangerous thing, that one needed always to be on his guard lest he work too much, too hard, or too long Those who generalize in this fashion seldom take into consideration the nature of the work that is done, the reasons that the person has for working hard, or any other circumstance in his life. Furthermore, they must admit that there are many people who work prodigiously throughout their lives with no ill effects, whereas the one who breaks, presumably from overwork, has not, in reality, worked so very hard. Work is a sort of scapegoat upon which to hurl the blame when things go wrong. In short, work has been maligned by those who are too ignorant or too much afraid to put the blame where it belongs.

Some persons who overwork also break down, others who overwork thrive upon it Where overwork and a break go together it can usually be found that the work was an incidental factor, a device used by the individual to escape some difficulty and is a minor factor in the total picture. Overwork may be a symptom that something is wrong with the individual, but the trouble is not in the work; it is something else. The subject may be trying to compensate for some inferiority, may be trying to distract his attention from some difficulty, may be trying to outdo some rival because of jealousy, or the like. If he breaks, it is more likely to be the result of failure to accomplish these ends than it is to be due to overwork.

The ideology of bluster. Some persons go through life winning through the default of their opponents. They accomplish these easy successes by learning how to put up a pretense of

strength which they do not possess Children learn this trick and may be observed bullying each other until someone calls their bluff and whips them. Such a defeat is a valuable experience for the bluffing child provided it comes early enough in his life to teach him the futility of this device as a universal procedure.

Most of us have little sympathy for the bluffer and wish only to see him soundly beaten We think the only way to treat him is to "bring him down a peg or two." As a matter of fact, the blusterer is in a pitiable condition and needs help more than he needs trimming He is usually a person who is genuinely unsure of himself, he feels certain that he will be beaten if he ever is forced to engage in a real contest and, consequently, he must use every artful device he can to ward off any real encounter. It is this underlying feeling of insecurity which must be dealt with and not the overt show of bravado. When the position of such a person is strengthened, he has little need for his bluffing and is likely to abandon it.

However, from the point of view of the individual who has learned to use this device to bolster his unsure position, there is a more insidious threat. He may start his bluffing with the conscious intent of intimidating the other person and thus avoiding an open rupture. But, if he continues to strut, he may come to believe that he is really an important figure. In so far as this belief becomes established and the victim of compensatory strutting loses insight into his real status, the effectiveness of the pretenses wane until finally the underlying cringing fear is completely stripped of its disguise.

The outcome of the unwise use of compensatory bragging is seen in the grandiose delusions of the patient who is diagnosed as a paretic The source of his difficulty is a widespread structural degeneration of his brain tissues. As his intellectual powers wane with this neural deterioration, the patient brags in a more and more exaggerated manner until his claims of grandeur become utterly silly. He will assert that the hospital in which he is quartered is the finest hotel; he will demonstrate his fine voice with the most raucous bellowing, he will claim that he

has great wealth, writing checks for millions if given an opportunity; in fact, with complete lack of insight, he will describe himself as the most gifted, the most fortunate, and the happiest man in the world. He apparently believes implicitly the tall tales which he tells, although it is apparent that none of his listeners does Present evidence to such a person that his stories are not true, and he will brush them aside with the greatest of ease. It is clear that the amount of happiness which a person can get from such inane exaggerations increases in proportion to the degree to which he loses critical insight into his abilities. It might be asked, in view of the happiness which one gains from a lack of self-criticism, why should a person try to be critically honest about himself, when he can be supremely happy by deluding himself? There is only one answer to such a question. Such idiotic happiness is possible only so long as the person has so little intellectual acumen that he does not discern that others are laughing at him. The man of intelligence cannot refrain from tempering his estimate of himself by checking this estimate against the opinions of others.

It is the awareness of the critical opinion of others which keeps the one who overstates his claims for honor on a bed of needles. For any person who is tempted to overstate his claims for greatness, a wholesome exercise would be to take a good look at the inexperienced bragging child or the demented adult with delusions of grandeur, and then observe how ineffective such methods are in gaining real admiration from others. In terms of lasting satisfaction, humility pays bigger dividends than boasting. When others take a second look at you, do they find that you are better or worse than they expected you to be?

Self-effacement. The philosophy of self-effacement may be the outward expression of diverse underlying attitudes, some of them are good and wholesome, and others vicious and destructive in their influence There is no sure way for evaluating the different attitudes, but a general principle might be of some value. If the self-denial is an expression of a deep interest in other persons and is carried out with little or no awareness on the part of the person who manifests the trait that he is doing

anything worthy, and with no thought of the gain accruing to himself, it is probably a wholesome pattern. When, on the other hand, the person is highly aware of the "sacrifice" he is making, when he expects to make a profit from his self-denial, or when he is attempting to pay for some devilment in this manner, he is in a vulnerable position

The individual who is outgoing in his relations with others, who apparently is giving unselfishly of his possessions and time for no other reason than that the recipients need his help, is making no sacrifice by such contributions He needs no sympathy, nor does he want any, because he is receiving more real pleasure from the happiness he brings to others than he would ever get from self-seeking—and he knows it. On the other hand, the person who parades his generosities before the world is merely advertising the fact that he is a fake. For example, a student who had been unusually cordial to her professor received a low grade at the end of a course of study. Whereupon, she reproached him about as follows: "How could you give me such a grade after I have been so nice to you all year?" A mother who berates her child with some such statement as, "You ingrate—after I have sacrificed for you all these years—to act like that!" is making clear the fact that she expected to be repaid for her "generosity."

But these are merely trivial instances of a deceptive philosophy of life. It is based on the fallacy that self-effacement is a virtue whose practice builds up a moral credit account for the one who cultivates it. Those who practice such self-deception keep a careful account of their good deeds and hoard them—only to find when it is too late that their cache is worthless. Generous acts are of value only so long as they are in circulation; there is no way of preserving them.

Some persons go to the most fantastic extremes in attempting to become martyrs For example, one woman who was a patient in a mental hospital, upon observing another patient being prepared for a minor surgical operation, fell to her knees and implored the nurse, "Please let me undergo the operation in her place She is such a good woman and I am so unworthy.

Please operate upon me and spare her" What she virtually said was: "This woman is wealthy in virtues I am poor Why put more moral credits to her account when they could be assigned to me, a person who really needs them?" In short, the one who parades his martyrdom is thereby announcing his moral bankruptcy He is a moral beggar, praying for abuse in much the same manner that a mendicant begs for a dime

There is another kind of self-effacement which grows from an entirely different sort of situation It originates in the desire to extirpate from one's life those segments which are considered undesirable Most persons realize that they have immoral impulses, when they would be good they find themselves impelled to be bad. Realizing that these mutually antagonistic impulses interfere with their freedom to act in the best manner, they develop a strong desire to be rid of the unwholesome tendencies. To be sure, every person alive recognizes this situation in himself, but the normal person adjusts to it by giving encouragement to the desirable impulses, by seeing to it that they get the upper hand. The normal person busies himself with those acts which he considers good to such an extent that the vile impulses have less and less opportunity to express themselves.

Instead of treating his dualistic impulses in this straightforward manner, the self-effacer becomes obsessed with the notion that he must purge himself. In mild form such a tendency does relatively little harm, but it can be carried to all sorts of fantastic extremes and lead to a great variety of unusual symptoms. We shall mention a few of these to indicate the nature of the purging process but, it should be recognized, the important problem is to recognize the attitude itself in its minor manifestations so that it can be corrected in its early stages.

The symbolic purging of one's sins is well illustrated by the hand-washing compulsion of Lady Macbeth Her feelings of guilt impelled her to walk in her sleep and engage in washing the blood stains from her hands after the murder of her husband. Other persons engage in repetitious compulsive acts in order to keep themselves so busy that they have no time to

permit the evil impulses which they fear from expressing themselves. The compulsion becomes a sort of ceremony which grows in power in proportion to the strength of the temptations they are designed to choke out.

One patient who had succumbed to this mechanism of adjustment spent hours parading around the ward where he was hospitalized wringing his hands and saying over and over again, "I would not do it, I never would do it. Whatever made anyone think that I could do it? I could not do it."

Some patients, who feel that seeing will suggest to them their besetting tendency, will become functionally blind in order to refrain from visual temptations. Some, who are afraid that their legs will carry them on some offensive mission, become functionally paralyzed so that they cannot walk on their evil errands. Still others become totally unresponsive to their external environment and spend their lives curled in a heap in the ward of some hospital. They do no wrong; but they do no good either.

Sanity demands the recognition that, no matter how hard one may try, he will still have impulses of which he is not proud. He may find that these impulses color his thinking and his behavior in subtle ways and that, at times, they may sneak through his defenses and lead to some act which he will later regret. One will gain little by concentrating all his thinking and his conduct on these tendencies, by spending his life trying to purge himself of them, or by endless preoccupation with regret over the mistakes they may have forced him to make. Some persons spend so much time in refraining from being bad that they have no time to be good, whereas the sane individual has so much fun doing acts which have proved their value to him and to others that he has little time for being bad.

The final outcome of the self-abnegation philosophy is despair; and it is this possible outcome which makes it so necessary to adopt a positive way of living before a negative self-purging attitude becomes dominant. Such despair may culminate in the extreme introversion which is diagnosed as hebephrenic schizophrenia. The patient with this disease be-

comes totally withdrawn from the active world and vegetates until he dies of some wasting disease Or it may end in suicide, should the victim's despair take a more active turn.

One cannot live without getting somewhat besmirched. But the washing process should be somewhat like that of the boy who is so busy with the excitement of living that he does his bathing on the run He leaves a little dirt behind his ears and dirties the towel in the process of bathing inefficiently; but he is a more wholesome lad than the one who spends the whole day taking his bath

Building a wholesome pattern of living. This review of some unwholesome patterns of living with the delineations of processes which might take a person from childish beginnings to the culminations in mental failure should make certain principles clear.

1. *A pattern of life grows out of living itself.* It is the product of thousands of incidents Two important considerations arise from this factor of multiple causation of an ideology. If a mistake is made it can easily be neutralized by a correction, provided one has enough clarity of vision to discern just what the significance of an act may be. On the other hand, if a correct act is performed, one cannot become complacent and conclude that he can henceforth live a stable life as a result of one fortunate move. The wholesome individual becomes neither too complacent nor too reproachful of himself; he learns alike from his successes and his failures, he uses both as guides to better reactions in the future.

2. *A wholesome life uses many kinds of defense devices.* A person who lives a wholesome life is like an expert mechanic; each surveys the situation, discerns just what is to be accomplished, selects the proper tool to use in that situation, and then uses it efficiently. A hatchet is a good tool—but not to do delicate carving. Defense mechanisms are instruments to be used discriminatingly.

3. *Versatility, resiliency, and progress should never be supplanted by invariability, rigidity, and stagnation of behavior* The mentally sick person is a specialist who has retired from

active life and taken refuge in a specific type of defense mechanism. Intelligent direction should never give way to stagnation. Hence, an ideology is merely a reference point designed to keep the living person oriented. It should grow as life moves on, it provides a dynamic chart for living but must be revised and kept up to date as life progresses.

QUESTIONS

1. Discuss the implications of studying a person in terms of the *direction in which he is moving* rather than *in terms of just* what sort of person he is now or in terms of a definite prediction of what he will become.
2. How does a person come to select a design for living?
3. Select other situations than those given in the chapter to show the pernicious influence of hate in human living.
4. Trace the development of delusions of persecution.
5. Differentiate between the ideas of grandeur that might come as a final step in the process of hating one's supposed enemies and those which come as a compensation for waning intellectual ability.
6. Discuss possible methods for treating the undisguised egotist.
7. Point out the dangers of regression and show how such a course could be stopped at various stages.
8. Discuss the good and bad features of work as an escape mechanism.
9. Why is bluster an unwholesome type of defense mechanism?
10. Point out the advantages and disadvantages of different forms of self-effacement.

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CHAPTER XIV

HOW TO BE HAPPILY MALADJUSTED

He that stumbles, and falls not quite, gains a step.
Proverb

RECENTLY a young man came to the writer very much worried. It seems he had been rejected from the army because he was neurotic. He wanted to know what was wrong with him, did being neurotic mean that he was going to lose his mind? He had not known that anything was the matter with him, he had thought he was all right; but if the army doctors called him neurotic, he thought he had better find out what was wrong and fix it up. He had never heard of the word "neurotic" before but, since they had told him that was what he was, he had looked it up in the dictionary. It told him that a neurosis was a functional disorder without demonstrable physical lesion. "What did that mean?" he asked.

This boy's predicament illustrates what happens to many individuals. They have only a vague knowledge of the kinds of things that could happen to their "minds" and so become jittery when there is any suggestion that they are not perfect. Consequently, when someone uses such a vague term as "neurotic" they become more frightened than if they were told they had a cancer. At least a cancer is something that can be seen or felt, but to have a neurosis which, they are told, is something wrong with the nerves that not even a doctor can locate, seems terrible.

It was explained to this boy that, since the doctors could not find anything demonstrably wrong with him, their diagnosis must have been based on an interpretation of what he said and

did. Hence, he was asked to repeat exactly what had happened throughout the examination. Here is his story.

He had been playing football the day before his examination and had been banged around quite a lot in the game. His lip had swelled so that he looked awful In fact, he had looked so bad that his girl refused to go to a dance with him and they had a terrible quarrel about that As a result, he had not slept much and was quite worried about the whole situation when he appeared for the examination.

The doctor took one look at him and said, "Have you been in a fight?"

He had momentarily forgotten about his face and was brooding about his girl Consequently this question brought out a blush and he stammered out a reply, "Oh . . . a . . . yea . . . oh . . . I guess so." He was thinking of his fight with his girl.

"How long have you stuttered?" asked the doctor.

"I . . . I . . . don't stutter any more. I did when I was a kid, but I . . . a . . . a . . . stopped it long ago," he managed to get out, wondering what that had to do with the fight with his girl

"Did you sleep well last night?"

"No, I did not sleep at all. I tossed around all night long," was his answer.

"Why did you toss around? Were you worried?"

"Yes, I guess so"

"Do you ever walk or talk in your sleep?" went on the doctor, following out his routine search for neurotic symptoms.

"Mother says I talk in my sleep Sometimes I sit up in bed and yell, 'Go it second. Go it second. Safe! He was safe. Kill the umpire!' and stuff like that."

"Did you ever faint?" was the next question.

"Yea, I did once when I broke my leg and the doctor was setting it. It hurt something terrible"

The boy then went on to say that another doctor was called in and read what the first doctor had written down as he had questioned him. The second doctor would read a bit, look up at the boy in a "funny" way, and then read some more. After

several such "funny" stares he finally said, "Do you always twitch your face like that?"

"No, was I twitching my face? Oh, I guess it was my lip made me do it," he answered, blushing again.

"Well, why do you keep on doing it then? Why don't you stop?" asked the doctor.

"I guess I am nervous. I am sort of upset today. I had a bad night last night," he replied, again thinking about his girl.

As far as the boy could remember this was the whole examination. He said that they wrote "neurotic" on his card and rejected him.

Now, it should be clear that there was nothing seriously wrong with this boy Without knowing the background for his replies, the physicians had probably overrated the significance of his answers They are not to be blamed for this, of course, for their job was to turn back everyone who might be a poor risk and they had a limited time in which to reach a conclusion. Inadvertently, this boy had given all the wrong answers

When this was explained to the boy, he laughed and said that it was probably a good thing that events had gone as they had. He would automatically be examined again in a few months and, in the meantime, he would have time to finish the term's schoolwork. "So everything will be fake," he ended, "I'll make sure I don't come up with a busted lip next time, nor after another quarrel with my girl."

Life is like that We get bumped, pushed, and bruised and sometimes we look and act much worse for the wear. The question is: Can I take it and come up smiling for more? That is the real measure of the man. Should anyone see us just after we have been mauled, he might misjudge us. We could even be rather discouraged ourselves by taking a good look at ourselves. But the real judgment should come only through a long-range view

The good life is measured not by its freedom from conflict but by the resiliency shown in coming back after a reverse. Indeed, one may temporarily have the smile wiped away, and

may even feel that there is no hope, but not for long The crux of the problem is not how tough life is with a person; it is whether he learns to take it The one who cannot take it is the neurotic; the one who can take it and come back for more is the normal person.

Persistent nonadjustive reactions. Now the reader may be wondering why the psychiatrist who rejected the young man took the apparently trivial answers to his questions so seriously as to call the recruit a "neurotic" and to consider him unfit for military service Each of the symptoms shown by the young man was, in and of itself, a matter of relatively little importance. Put together, the psychiatrists took them to indicate that the boy had acquired the tendency to remain in a condition of persistent nonadjustment when he was faced by difficulties. Whereas they may have been misled by the answers of the boy because they did not know the background for those answers, they were afraid that he would go to pieces and stay upset for too long a time when confronted with a military crisis That is all they meant by "neurotic." The normal man may be terribly frightened in a crisis, but he bounces back, whereas the neurotic grovels in his misfortune Anyone will do the wrong thing and will feel humiliated at times, but he chides himself only enough to make sure that he has learned his lesson, whereas the neurotic dwells on his failures as an excuse to keep on failing instead of making a more normal and more intelligent response.

Moreover, while the neurotic is persisting in his nonadjustive behavior, he cannot blandly admit that he is doing so—there is too much chagrin involved in any such admission So he uses various schemes to make his running around in circles appear as heroic endeavors

Before describing some of these nonadjustive patterns in more detail, it might be well to differentiate these patterns from serious mental diseases. The mental disease is not an accentuation nor a continuation of nonadjustive behavior, it really is the adoption of an unwholesome form of complete adjustment. The one who retires into himself, and develops what we

have referred to in the preceding chapter as a case of hebephrenic schizophrenia, has given up his attempts to adjust, he has adopted the pattern of retreat. It would be much better to keep in a nonadjustive condition than to adopt such an unwholesome solution. Or, the one who becomes paranoid and blames all his troubles upon his persecutors, and lives in the delusions he creates, has ceased his attempts to adjust; he too has become fixed in an unwholesome adjustment.

In short, it is a much more wholesome thing to be in a condition of nonadjustment than to retreat into a severe mental disease. The only satisfactory way to deal with a persistent nonadjustive reaction is to continue to attempt to adjust, but to use a little more versatility in the succession of trials which one makes.

A defeat should not be taken as a signal that no further endeavors are worth while. A defeat merely means that you did the wrong thing Do something else and see what happens If that does not work, do not go back to the first reaction, nor continue to repeat the second; try still another. Even if you do something peculiar, that matters little Your friends may laugh if you perform some queer antics, but it is better to have them laugh at your awkward attempts to adjust than to feel sorry for you after you have given up in despair and have drifted into a psychosis. If you cannot discover anything reasonable to do, do something unreasonable; but do something rather than give up. To be sure, rest between spasms, but make sure that such a remission of effort is only a breathing spell.

Evasions versus straightforward methods. The danger to personality disruption lies not in the fact that one is maladjusted, nor even primarily to the degree to which one is disturbed, but essentially in the methods adopted for meeting various issues. So long as one is straightforward he is living a wholesome mental life, even though he may not be too successful as measured by objective standards of accomplishment. It is in situations where a person double-crosses himself, practices self-deceit, hedges, and uses other evasive tactics that he is in danger. This principle has been advocated over and over again

throughout this book. There now remains the task of presenting illustrations of ways in which evasion devices may be most easily detected and eliminated

To present a complete list of evasions would be impossible, for no sooner would such a list be compiled than individuals would initiate new tricks. Nor is there any logical arrangement which can be followed, for the essential characteristics of these evasions is that they do not conform to any reasonable pattern Finally, it is impossible to give to each any relative evaluation. Whether a particular device seems thoroughly foolish or appears to have some merit provides no real gauge of the amount of danger involved. The only way to evaluate an evasion is to determine the degree to which the individual seems to lack insight into what he is doing, or the consistency with which he uses it. That is to say, if one uses any of the devices which we are about to describe, or any other similar one, he is in a wholesome condition in direct proportion to the degree to which he realizes what he is doing, and also in proportion to the ease he manifests in shifting from one defense device to another.

Irritability and restlessness. When a person is approaching some critical period or situation in his life, it is perfectly normal that he should grow tense, that he should respond to any stimulus with hair-trigger speed, and that he should feel jittery and on edge. Tensions of this sort will be aggravated when a person feels that he is not well prepared for the oncoming crisis or if he has been preparing so long that he has become overwrought by the incessant preoccupation with the importance of what is to come. The only sensible way to deal with such tensions is to devote one's energy to the task in hand. Interest in doing a good job will tend to divert attention from irritating misgivings

It is when a person evades facing the task in hand that he becomes absorbed in his interest in the symptoms of his nervousness. These manifestations are found in an extremely wide variety. A man complains that he feels tense, nervous, taut, flurried, or ready to explode Another will manifest his irritability by motor agitation, biting his nails, pulling his ears, chewing

sticks, matches, or pencils, snapping his fingers, drumming on the table, twisting buttons, biting his lips, walking around, or by incessant talking. Another will be set off by little noises such as the rustling of a paper, the sound of people eating, children on the street, cars going by, the breathing of others, or the pounding of a radiator.

The victim of such tensions cannot keep his seat, he will go on aimless errands, light a cigarette only to snuff it out after a puff or two, he will go upstairs and then come down, go to the drugstore on a silly errand, look for the mail, start to read the paper but throw it down without knowing a thing he has read, and in all sorts of ways he will be continually overactive in the doing of nothing.

Whether outwardly composed while inwardly seething, or whether he makes no pretense at hiding his agitation, the source of the difficulty is the same. As we pointed out in our discussion of emotional maturity, physical tensions are the contributions of our bodies to the need for active effort in meeting some sort of crisis. The best procedure is to put this tension to work in actually *doing something with the problem which needs to be solved*. If there is an oncoming examination, the emotional energy should be used in preparation for the examination and not in chasing up and down stairs, making useless trips to the drugstore, or getting mad at the fellow who happens to make some funny noises when he breathes. Just before a public appearance one will naturally become tense, but he gains little if he permits that tension to encourage a visualization of his failure; he can use it to prepare himself to give a good performance. *Even if he has neglected to prepare himself adequately*, the critical time just before the performance is no time to bemoan that fact. Stage fright is the result of self-conscious anticipation of failure and can only be cured by giving such full sway to the "let-me-at-em" attitude that all preoccupation with thoughts of oneself will be completely crowded out.

Compulsive acts. Everyone is familiar with the tendency to do some unimportant task in order to evade doing what should be done. When there is an unpleasant letter to write, the writer

notices that his desk needs cleaning and he just cannot write the letter until this cleaning is finished. Or he notices that his typewriter needs fixing, his books need straightening, or the picture on the wall is crooked When some such substitute act becomes effective as an excuse for delaying doing the essential job, the victim may concentrate on that performance and repeat it over and over again in almost interminable sequence. Such a repeated act is called a "compulsive act", the victim must repeat it and is very unhappy when he desists. Compulsive acts vary in complexity all the way from such a thing as counting "one-two-three" before going through a door to the compulsion to steal or to set fires.

The simplest type of compulsion is known as a "tic" or "habit spasm." It is an intermittent jerky movement usually involving only a small part of the body. It may affect the eyes and cause blinking of one or both eyes, or it may cause a wide opening of the eyes. It may consist of a sniffling or twisting of the nose, a twitching of the mouth, or a jerking of the head to one side, or any of a great variety of such movements. It is usually more pronounced when the victim is tired, over-stimulated, or self-conscious Sometimes the movements are more widespread, involving the arms, trunk, or legs, and resemble the spasmodic jerking which characterizes St Vitus's dance.

Such behavior thrives in an atmosphere of social discomfort. A nagging mother, a supercilious hostess, overt or implied criticism, or anything which will make a person feel chagrin and self-consciousness can instigate such behavior even in a self-contained individual. When a person is already uncomfortable and unsure of himself such symptoms are relatively easy to produce.

The only permanent cure is to teach the victim to become socially poised. It is foolish for a person to excuse his failure to develop such poise by blaming the tic. The tic is never the cause; it is merely the symptom, and often the result of a failure to carry out the methods for social adjustment presented in an earlier chapter.

Other compulsive acts are performed in much the same way

that a person would observe a ritual, although few of them have any religious significance. One person will have to make certain passes with his hands before turning on a faucet, another will have to swallow aloud every time he turns the page of the book he is reading, another will have to brush off the seat of a chair before sitting down (even if such an act proves to be insulting to his hostess), or another will have to make slight spitting movements while smoking a cigarette as though ejecting particles of tobacco

One girl had an extensive ritual through which she must go each night before going to bed. It consumed an hour's time but had to be done even though she came in from a late date and had to arise early in the morning. While the specific factors behind these acts vary in each case, it may be safe to generalize to the extent of saying that they symbolize a means for making certain that the performer of the ritual will fulfill his duties with meticulous care. A ritual is a device designed to keep a person in line of duty. When a person varies his procedures he is facing the constant danger of omitting some detail or of making a mistake The reduction of behavior to a rigid form seems to prevent such a digression from rectitude. Any temptation to indulge in a forbidden activity will lead such a person to accentuate his ritual. However, the safety gained by such a method is quite illusory.

Some compulsive acts are performed because they have some symbolic significance Such hidden meanings may be very involved and it is not safe to jump to conclusions However, enough cases have been carefully worked out in clinical analyses to illustrate the way in which these acts serve to conceal the real drive behind them. For example, a woman, who is not getting along with her husband and who may have a temptation to "steal" some love, may be totally unaware of any such conflict but, instead, may manifest a compulsion to steal trinkets from a store. One boy, who was jealous of the good grades made by another boy who wore glasses, developed a compulsion to collect "glasses" but was unaware of his desire to outdo the intellectual accomplishments of his rival. A young man who

contended that the "fire of passion" did not exist in him developed an irresistible compulsion to set fires.

The implication from these illustrations is that, when a person feels compelled to perform repeatedly an act which seems to have no purpose, which nets the actor no specific good, but which seems to give him a vague sense of relief after it has been performed, he had better suspect that the compulsion is an evasion of some issue which he had better attempt to discern and to handle in a straightforward manner If a person's hands are dirty, washing them is a rational performance; but if he continues to wash his hands by the hour, the continued washing cannot be explained as the need for cleanliness, there is evidently some deeper significance to the washing which the victim of the compulsion has evaded The important goal which the person should attempt to reach is not to refrain from washing his hands, but to discover what he needs to conceal and why.

Indecision. When not sure as to the correct course of action, it is wise and normal to withhold judgment pending further information or guidance. The period of waiting should normally involve an active and direct search for illuminating evidence or at least an attempt to obtain some new perspective upon the problem. Certainly, a sane decision can be reached only when the attempt to decide is a direct affair. Failure to be honest in the search for guidance will tend to delay decision. Hence, when pathological cases of indecision are discovered, the assumption is that the delay is merely an evasion

Some persons become very much perplexed when any choice has to be made They manifest confusion, vacillation, and almost a panic when pressure is put on them to decide. Such inability to make up one's mind may become a chronic pattern and invade even trivial situations For example, a girl was tormented for months over the problem as to whether she should remain in her present rooming house or look for another one. She would decide to move and get a list of prospective places. She would call one of them on the phone and then, after ringing, hang up before the other person answered. Then she would

feel that, perhaps, she had made a mistake in hanging up and would ring again, and then go through the whole process yet again. One day she started out to look and, after making tentative starts up the walks to several houses, finally got to the point of ringing a doorbell. When she heard the footsteps of someone coming to open the door, she wanted to run but could not get the energy to decide until it was too late and she found herself confronted by the woman. After looking at the room, she made a down payment on it. No sooner had she reached the sidewalk than she was tormented with the fear that she had made a mistake, but she could not make up her mind to turn back. Finally, she went into a telephone booth and called the woman, asking her if she would refund her earnest money, since she had changed her mind. When the woman said she would, again she was disturbed—perhaps she should keep the room after all.

The chronic indecision of this girl stemmed from an unfortunate experience early in her life. Having listened to some gossip she came to a quick decision about the unknown person around whom the gossip centered and entered into a plan to trap the person and have him exposed, only to discover when it was too late that the victim was her best friend and that the situation had been a complete mistake. She had done irreparable damage to her best friend. However, she refused to back down and uphold her friend. Instead, she spent the rest of her life in indecision—punishing herself with an inordinate fear that she might repeat her folly. Certainly, it is much better to do all in one's power to make recompense for an erroneous decision than to hide cravenly and then evade any further responsibility for anything by refraining from making even a trivial decision.

Pathological lying. Just as there are many reasons why a normal person tells untruths, so there are many circumstances which function in morbid lying. We shall give a few examples but it should not be assumed that all cases fit into any of the patterns set forth in these illustrations.

Probably the easiest type of lying to understand is that which serves to get an attentive audience for the narrator. Both little

children and unbalanced adults will tell tall tales just to get into the limelight Whereas the child is likely to restrict his story-telling to incidents which will put him in a favorable light, the unbalanced adult may become so engrossed in the need for recognition that he will tell stories which are detrimental to his good name, after he learns that salacious tales compel attention more than do more delicate ones.

One student, for example, who could not tolerate the indifference with which she was regarded in the large college she attended, after having been the belle of the high school from which she had graduated, kept adding sordid details to the accounts of her escapades with strange men until she had the whole faculty in a turmoil. Eventually it was discovered that she had not had a single date with either stranger or acquaintance since coming to college. She simply had to get attention even though the interest aroused was unfavorable to her.

Of course, the approved way to get an audience by means of fiction is to put the speeches and activities into the characters which the writer creates. Some persons, however, are not satisfied with this secondhand attention, some cannot even tell a joke without putting it into the first person. What a way to evade the recognition that one is not the whole show!

In the nonadjustive lying which we have been considering the liar usually knows he is a liar. When cornered, he will readily admit that he is not telling the truth. He confesses that he cannot refrain from telling tall stories whenever he gets a good audience. In other types of lying, such as those considered in the last chapter in cases diagnosed as paranoid, the individual believes wholeheartedly in his stories. Such lying is much more serious in its significance for the storyteller. However, it is dangerous to tell lies even when one knows that they are lies. The liar may come to believe in them himself People have been known to start rumors only to find themselves victimized by the very stories which they mischievously originated

Worry and anxiety. Worry provides an excellent evasion device because most persons feel sorry for the worrier, believing that his emotion is the result of some terrible strain or stress to

which he has been subjected In order to carry off the prestige for being overwrought, *these persons overdo their emotional* reactions to the slightest disturbance. Remove the avowed cause for worry and they will find something else upon which to project their anxiety.

Worry is a legitimate performance when a person is in a genuinely perplexing situation; it expresses the fact that the individual has various courses from which to choose and is unable *to make a selection* But, whereas perplexities are a challenge to the normal man, the worrier has no real problem to explain his emotional turmoil He picks on trifles about which to get upset. He worries about getting up, about going to bed, about writing letters, about what he will say if he does write, about his finances when he has plenty of money, and about the weather because he can do nothing about it: In short, he has an internal need to continue to worry; he has no urge actually to solve his problems. In fact, he does not want them solved, for then he would have nothing to worry about.

As a matter of fact, worry and anxiety are the typical emotions of the evader. He paces around in a circle, saying over and *over to himself, or to others if they will listen to him: "Oh,* what shall I do? What shall I do? Woe is me I have so much trouble, what shall I do?" Give such a person something to do and he will ignore you, continuing his lament.

For example, a woman of this type spent hours on end pacing up and down the ward of the sanitarium where she was staying, groaning and begging, "Oh, my poor darling baby. Let me go home to my baby. What will ever become of him if you keep me here? Let me go home to my baby. What will become of him? Let me go home so that I can care for him. I am so afraid that something will happen to him." A visitor, seeing the anxiety which this woman expressed for her child's welfare, asked why they did not let her go home. The director of the hospital, to convince the visitor that the anxiety about the child was not genuine, told the nurse to bring her clothes and tell her to dress and go home. She barely stopped her moanings long enough to look at the nurse. Then, instead of getting ready to go home,

she brushed the nurse and her clothes to one side and wailed the louder about her anxiety for her baby's welfare.

It is obvious that these people are not anxious about the circumstances and events about which they profess to worry. They may have some real cause for worry but it does not come to the surface and it certainly is not worry about the subject of their wailings.

That is to say, the expressed worry is a symbol for some hidden turmoil. What the underlying cause may be will be different in each individual case and it does not pay to attempt to interpret one case on the basis of what was found in another. In this particular case, it was found that the woman was bothered about a guilt feeling which had its root in an earlier wish that she would not have a child. She hid the feeling of guilt by overdoing her apparent worry over the unwanted child's welfare.

Fixed ideas. A fixed idea is one to which a person clings tenaciously even in the face of convincing evidence that he would do well to discard or to change it. The use of a fixed idea as an evasion device is particularly subtle and dangerous because it is very difficult to distinguish it from worthy ideas which should be tenaciously retained. For example, the ambition to get a college degree is a purpose worthy of retention in the face of discouragements Adhering to such an aim could hardly be considered an evasion device How differentiate such a steady purpose from a harmful fixed idea?

Although there is no certain way to make such a distinction there are two criteria which may be of value. The first is the increasing, feverish zeal with which the person sticks to his idea in the face of accumulating evidence that he would do well to discard it. The second criterion is that the fixed idea is usually a trivial circumstance which is invested with an importance which it does not intrinsically deserve. These two bits of evidence are usually associated. For example, a person may get the idea that sunlight is a good thing, that vitamins are essential, that exercise is wholesome, or that cleanliness is a safeguard against disease; and any outsider would probably agree that all these are worthy viewpoints. Where shall one draw the line

between having a good idea and becoming a crackpot? There is no sharp line of distinction but we all recognize the unbalanced fanatic when we meet him.

Fixed ideas become associated, in many cases, with delusions, with phobias, or with compulsions. The deluded person tends to search for logical justification for his fixed idea, the man with a phobia pursues his idea because of some abnormal fear, and the man with the compulsion feels impelled to repeat in endless succession an act designed to further his idea. That is to say, all these manifestations are aspects of the central core of undue interest in some particular subject which the victim has refused to face frankly. They are all evasions.

As an illustration, a woman got the notion that microorganisms were bad things to have around. The idea became so fixed and dominant that she thought of nothing else. Her life was consumed in her war against bacteria. When her husband, who was a traveling salesman, came home from a trip, she made him enter the house by way of the back yard. He must come into the laundry room in the basement, take a complete bath, cover himself with antiseptics, and clothe himself in sterilized garments before he was permitted to enter the main part of the house. After his ablutions, the clothing he had worn on the trip had to be sterilized and the laundry thoroughly fumigated.

How is one to know when he is beginning to adhere too rigidly to some idea? He cannot judge by the merits of the idea itself. One can begin by taking just a little too much interest in an otherwise wholesome enterprise. A good rule might be: Avoid becoming too much devoted to any one idea no matter how good it may be. Good signs of wholesome living are versatility, resiliency, and objectivity. You cannot judge yourself by the goodness of the idea you cherish but by the presence or absence of stagnation in your attitudes toward the idea.

Obsessions. In certain cases an individual becomes a slave to fixed idea which is not only tenacious but which is entirely listasteful and unwelcome. Such an idea is called "an obsession."

For example, a young man was obsessed with the idea of

death. He could think of nothing else and his schoolwork was suffering as a consequence Each morning he would get several newspapers and read all feature articles which had any possible relation to death, search through the papers for any chance references to death in other articles, and finally read all the obituaries, word for word Then he would spend the rest of the day pondering various aspects of the death problem as revealed by the morning's reading Studies were only the merest distraction from this obsessive subject If a plane flew overhead, he would wonder how long the fliers would live, the various ways in which they could die, the relative desirability of dying in a plane crash or in bed, and so on interminably.

Why this preoccupation with death? The boy hated it and tried to stop but with no results. In this case, it was found that he had run away from thoughts relating to the accidental death of his brother some years before At the time, he had very vaguely felt that, in some mysterious way, he might have been partly responsible The thought was unbearable, so he dismissed it When it tended to recur, he found he could exclude it by a sort of theoretical consideration of death as an abstract idea. Any tendency for the question of his implication in his brother's death to come back instigated an intensification of his preoccupation with the subject of death in general.

Certainly, the only sensible procedure for a situation of this sort is for the individual to go back and deal sensibly with the underlying idea. Usually there is behind an obsession the presence of something which is more terrifying and obnoxious to the victim than the obsession itself, unpleasant as that might be. In such instances, the person is punishing himself at the same time that he is avoiding consideration of the issue which makes him feel the need for self-punishment He has to keep on punishing and avoiding interminably. It should be evident that the individual who engages in obsessive ideas is paying too big a price for his evasion of the original unfinished business

Escape into illness. One of the most common evasions is the escape from obligations through illness. Various circumstances contribute to teaching us the ease with which such a device may

be made effective. The child who is neglected by his mother discovers that she becomes very devoted to him when he becomes ill. He can get out of his lessons by telling the teacher he does not feel well. An engagement can be broken by calling the hostess and telling her that one is sick. Furthermore, illness is a sort of payment for excesses or sins. Sickness after overindulgence, in a way, pays the bill for the unsavory intemperance. Finally, if a person feels impelled to repeat his indiscretions, getting ill in advance provides a suitable barrier to prevent any recurrence of the undesirable behavior. If one can become nauseated at the very thought of drinking liquor, it is an easier process than to go to all the trouble of drinking to excess and then becoming nauseated

Like most defense mechanisms, the tendency to escape into illness does not spring forth fully developed; it begins very early in life and is not recognized as a disease until it is deeply rooted in the poor victim.

These beginning stages can be seen on all sides. A child is neglected, punished for his mistakes, made to do unwelcome tasks, and held to a strict routine as long as he is well. When he becomes sick he discovers that the attitude of all those around him is changed They no longer make any demands upon him, they shower him with affection, and satisfy his every whim. He enjoys all this tremendously in spite of the pain from the illness. The observing child cannot fail to notice the change in this whole picture when he recovers his health. He has to be "broken in" all over again. His mother will tell him that he has been spoiled, that he cannot expect all the attention he received when he was sick, now that he is well. In other words, being ill is a very advantageous condition, while health brings all sorts of discomforts which are really more painful than the physical pain of his illness.

Not only is the child who has been ill affected by this treatment. His brothers and sisters notice that he is getting all the attention, while they, who are well, are being slighted If they complain about this situation they are told that their brother is ill, and hence deserves the utmost consideration. They wish

they might be sick and share some of the benefits Many a child has begged to be taken to the hospital in order to have his tonsils removed because his brother had such a good time having his out. Experience teaches all of us that if we want attention we should get ill; if we stay well we get little of it.

The plea of illness never fails to be effective. If we could just regulate our illnesses we could float through life on a bed of roses. A class was notified ahead of time that they would be given a quiz. At the appointed time about 25 per cent of them were absent, presenting excuses of illnesses in great variety. The next time the instructor announced a quiz he added that if any student absented himself from the quiz for any reason at all, sickness included, he would receive zero. All were present. Did this announcement actually improve the health of the class to that extent?

How much are these people aware of what they are doing? In some instances, especially in the early stages, it is quite likely that there is a conscious exaggeration, if not an actual pretense, when there is no illness at all. While this may be so, there is little value in determining just how much of an illness is real and how much it is exaggerated. We all know that a headache, which is a real headache, may be very annoying if we have a hard task to perform. The ache becomes almost unbearable under such circumstances The same headache pains us much less if we have a very desirable occupation ahead of us. Actual pain is different, depending upon other circumstances. The slightest indisposition is sufficient when we want to escape, but it takes very great suffering to stop us when we are intent on some game.

Even though, in the beginning, an ailment is exaggerated because it is effective in getting us out of a task, there may be an actual increase in the symptoms after we have so used it In other words, we may use illness as an excuse to fool others, and later find that we are fooling ourselves An instance in point is the following: A girl developed the habit of telling her friends that she had a headache in order to excuse herself from invitations which would interfere with her work. Having given such

a deliberate excuse early in the evening, she would later discover that she actually had a headache. This girl was essentially honest. After excusing herself she would tell herself, in order to appear honest to herself, that she did not feel so well and, in a short time, she actually felt justified in having offered the excuse she did She had actually developed a headache in order to prove to herself that she was truthful.

Once this habit of escaping the responsibilities of life by complaining of pains and aches gets root in us it grows very prolifically. Should we give any less plausible reason for shirking we should gain disapproval and we would, through shame, be forced to take our place and work No one will blame us for being ill, so we escape and win sympathy at the same time. Should we get the feeling that our friends entertained a fleeting suspicion that our aches were not real, all we have to do is to exaggerate a bit more and they are again deceived. So we increase the severity of the symptoms until they become all-consuming.

Most of the so-called "nervous breakdowns" of college students are of this type. Students complain that they are overworked and are forced to drop out of college to take a much-needed rest. Here it may be no more than a fear of failure in school which becomes so insistent that work and study are impossible. The "nervous breakdown" enables the student to escape possible failure and to "save his face" at the same time. Of course there are students who do have to drop out of college because of genuine illness Those who use illness as an evasion device are merely taking advantage of this fact, and sneaking out with those who merit a temporary release from college.

Sometimes the thing from which the evader is trying to escape is more specific, yet something which he dare not openly admit to himself or to others The following case illustrates this.

A young man who had a very fine position with prospects of advancement had to give up his work and go to a sanitarium for a prolonged rest. It seemed a particularly unfortunate situation, for he had planned to be married in a few weeks. He complained bitterly at his ill-fortune. He would lose his position

because of the illness, he could not support a wife with no position, and the marriage had to be postponed indefinitely.

He was after a time discharged from the hospital, returned to work, and was again able to look ahead with great hopes for a successful business career Since he was in such fine circumstances, another date was set for the wedding A short time before the wedding was to take place he had another "breakdown," and had to give up his position and go to the hospital for another prolonged period He again expressed great sorrow that the wedding had to be abandoned and all his friends as well as the friends of his prospective bride were very sympathetic. However, a physician who understood such things took him in hand, and it was discovered that he had a hidden antipathy for marriage, which he did not recognize clearly, but which dominated him. He could not express this fear outwardly and refuse to marry the girl whom he had betrothed, so he took flight in his illness. Certainly what this man needed was not rest or medical care so much as to have his attitude toward marriage straightened out.

The climax of adopting a physical disease in order to escape from a mental conflict comes when a person is able to deceive his physicians to the point where they will operate upon him and when he will fool himself to such an extent that he is willing, and even anxious, to undergo such operations. It is a clever physician who has never been deceived by hysterical individuals. They will develop tender areas, swellings, temperatures, and will show a fairly consistent picture of tumors, inflamed appendixes, stomach ulcers, and the like.

A person who has developed the habit of escaping by the route of illness is likely to use the same device in all sorts of various situations. He will remain well as long as things run smoothly, but whenever some difficulty arises, no matter what its nature, he will immediately turn to his health instead of facing the issue squarely. How should people of this sort be treated? Should we all get "hard-boiled" and treat sick people with less consideration? This would hardly be wise as a general policy for, in so doing, we might be cruel to a person who was genuinely ill.

Most physicians have in their memory at least one case where they became very stern with a convalescent patient and forced him to become active in his business before he was physically able to do so. One experience in which the results of such drastic treatment were unfortunate is enough to put us on our guard against general insensitiveness to illness in others. It is, of course, just this fact that the neurasthenics play upon.

It is not so much a question of whether we shall be sympathetic or rough in our treatment of others. We should try to discriminate, and help the person adjust to the thing which is driving him into illness. It is strange how blind we may become in cases of this sort. For example, a mother brought her boy to a hospital with the story that he had a queer illness. Every morning he was too sick to go to school and had to remain in bed until about the middle of the morning He then seemed to be better for the rest of the day, could get up and play, only to have another spell the following morning. In the hospital he was put to bed, but was soon able to be up and around. When he was given a task in the hospital one morning he complained that he was ill. He was immediately put to bed. After another patient had done the work assigned to him he informed his nurse that he was better and wanted to get up. He was gently told that since he had been ill he must stay in bed all day. Sick in the morning, in bed all day, was the rule. It took but a few days of this sort of treatment to cure him.

The treatment that is needed is a real change of character These persons need to be reeducated in their fundamental attitudes toward life. They are cowards, hiding behind human sympathy to escape the battles of life Teach them that the thrills of life come from the conflicts one has to face and they will no more want to escape by becoming ill than a ball player will want to go to bed each time an important game is to be played.

Let us repeat, in order to understand the significance of exaggerated complaints of illness, we must remember that the victim of this defense is using the illness as a distraction device to draw the attention of others from the real difficulty. As long as

they can be interested in his illness they are not likely to look further, and therefore they miss the real significance of the complaints

A functional illness is a childish way of running from reality. It indicates that, as a child, a person has not been taught to face life and its problems. Suppose it is a moral issue, why run to a disease to escape admitting that one has been tempted to do an undesirable act? Teach a child to face his temptations squarely and fight them directly, and he will not resort to illness.

But of course the main trouble rests with the adults who have these children in their care They themselves do not want to admit that the child is motivated by improper drives, and they accept the ruse that the child offers even more readily than he does himself. It is this gullibility on the part of teachers and parents, as well as physicians, that provides the soil in which functional illnesses grow.

Eternal vigilance. Eternal vigilance is the price of safety. This has been the theme of this book. A number of different kinds of self-deception have been described and the dangers of failure to be honest with oneself have been pointed out. It has been shown that most dangers do not come upon one without some warning It is failure to recognize the significance of these warnings that makes most of us vulnerable to disruption.

Conducting one's life is something like gardening When the new vegetation first shoots out of the ground, weeds look very much like the desirable plants to the uninitiated Hence, mistakes may be made by the novice in either of two directions. He may become so zealous in eradicating the weeds as soon as they appear that he tears out the precious flowers or vegetables he wishes to grow Or, on the other hand, he may be fearful of making a mistake, so he permits everything to grow until he can be sure. By the time he is sure, the weeds have choked out the good plants and when he tries to pull up the weeds he uproots his crop. The wholesome man does not eradicate everything pleasurable from his life in his zeal for the good life, nor does he permit every impulse to have its way for fear he might miss some fun. This book was written in the hope that it might

help the reader profit from the experiences of others and thus avoid the costly way of learning by his own experiences entirely.

The lessons for living which we have presented were learned by studying the mistakes of those whose mental balance has been undermined. We have told you how to profit by their mistakes. If scientists discover that an infectious disease is spread by contaminated milk and teach the health authorities how to keep the milk pure, we can all profit by this knowledge. Now that we know the cause of the disease and that we are protected from contamination we should no longer have any fear. Any vestige of fear that might remain could only be a fear of negligence on the part of the health officers and not a fear of the disease itself nor of milk. The fear, through knowledge, is directed toward the proper place.

Life is a game. When we are born we are entered in that game and there is only one thing for us to do—play the game. Those who get functional mental disorders are simply persons who refuse to play it or who refuse to play according to the rules.

If a person will not play according to the rules it is not his fault, of course. It is because someone has induced him to do differently. Someone has taught him to attempt to stay out, to evade playing, to cheat, to sneak in dirty little foul plays, or to play as though no one else were in the game. If you have come to the age of a college student and have been taught any such tricks, it is up to you to change your attitude, to unlearn such devices, and to face life squarely from this point on.

The kind of person we are at the present moment is the result of the manner in which we have met the varying experiences of life in the past and the type of person we shall be in the future will depend upon how we meet them from this point. As an infant each individual is very much undeveloped but has the possibility of great expansion provided he takes advantage of the opportunities offered him.

The type of personality we now possess is the result of thousands of experiences, but that does not mean it will remain the same in the future. Each of us is destined to have thousands of

other experiences, and it is with these that we should concern ourselves How can we make the future yield the best results?

The first essential is to get clearly in mind just what you want the future to accomplish for you To know this you should exercise the greatest frankness in discerning what sort of person you are. The next essential is to visualize clearly the sort of person you wish to become. The third is to make plans to grow from the sort of person you are into the one you have planned for yourself.

Having organized your life in such a rational fashion, what is there to fear? You are no more afraid of life than an experienced driver is of handling his car. Meeting the various phases of life is merely a part of your everyday program If you ever had any leanings toward abnormality of any sort it is because you were too afraid to meet life at some point (or at all points) and devised some evasive method to escape it. When you learn to adjust to that phase of life, it ceases to be a problem and the fear vanishes.

Being a unified personality you will, nevertheless, meet new problems every day of your life; but they will come as challenges, not as threats, because meeting life in the past has given you confidence that you can meet it in the future Perhaps some unusual event will get you down for a while, but it cannot keep you down. Past opposition has made you as resilient as a rubber ball, and you naturally bounce back on your feet ready for the fight.

Your greatest opposition will come from people. Social adjustments are by far the hardest to accomplish, but you will get more and more experience with people, and each successful encounter will add to your social poise. You will find the fear of people vanishing as you come to know them better, and as they come to like you because of your understanding of them.

Finally, mental soundness is not static. Life is ever changing and new adjustments must always be made. You must steer through a great number of seething forces, but your course will be smooth because you are one of the forces and the whole sys-

tem is unified. You are not a monkey wrench in the wheels of progress, you are one of the cogs You have achieved mental soundness when you are willing to be a part of life.

QUESTIONS

1. Explain why a nonadjustive reaction is not so serious a condition as a psychosis
2. Give the general rules for dealing with an evasion.
3. Describe the behavior of the irritable person and explain why such behavior occurs
4. Give reasons to prove that compulsions are evasions.
5. Give illustrations of indecision which are advantageous to their victim.
6. What is necessary in order to understand morbid lying?
7. Explain why worry is so effective as an evasion device.
8. What must be added to a purpose to make it a fixed idea?
9. What must be added to a fixed idea to make it an obsession?
10. Trace the steps by means of which a person learns to use illness as an evasion device
11. Draw up some rules which, if applied by a mother in the raising of her child, would make it unlikely that he would use illness as an evasion device.
12. Support the idea of being happily maladjusted as a satisfactory way of life.

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